

# AN ANSVVERE

TO MAISTER IVELLES  
CHALLENGE, BY DOCTOR

HARDING.

1. Cor. 14.

*An à vobis verbum Dei processit? aut in vos solos peruenit?*

Hath the word of God proceeded from you? Or  
hath it come among you only?



Imprinted in Louaine by Iohn Bogard at the  
Golden Bible, with priuilege.

Anno. 1564.

*Liber Vniuersitatis Oxon. Ex dono Leonardii Taylor  
S. Theologiae Professoris, & Collegii Gregorij Chm Socij.*



A. N. S. V. E. R. E.

PRIVILEGIUM.

**C**antum est Regiæ Maiest. Privilegio, ne quis sex proximis annis, præter Ioannem Bogardum Typographū Louaniensem iuratum, in his hereditarijs Ditionis Regiæ terris, imprimat, aut alibi impressam distrahat, Responsionem ad Articulos Ioannis Iuelli authore Thoma Hardingo Doctore Theologo, in catholica fidei defensionem Anglicana lingua conscriptam, sub poena in privilegio cōtenta.

Datum Bruxellæ. 15. Septemb. Anno. 1563.

Subfig.

FacuWez.

*The table of the Articles here treated, and of the chiefe pointes in the same touched, is put in the ende, after the Exhortation to M. Iuell.*



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Anno. 1564.

## TO THE READER.

V
 Where as Horace sayeth; they that  
 runne ouer the sea, chaunge the ayer,  
 not the mynde: it is so reader, that I  
 passing ouer the sea out of England  
 in to Brabant, haue in some parte  
 chaunged also my mynde. For whe-  
 re as being there, I mynded to send this treatise but  
 to one frend, who required it for his private instruc-  
 tion, and neuer to set any thing abroad: now being  
 arriued here in Louaine, I haue thought good, by  
 putting it in printe, to make it common to many.  
 Yet to saye the trowth, hereto I haue ben prickte  
 more by zelouse persuations of others, then indu-  
 ced by myne owne lyking. For though dutie requi-  
 re, be it with shame, or be it with fame, to employe 2. Cor. 6.  
 all endeouour to the defence of the Catholike faith,  
 in these most perillouse times much impugned:  
 yet partely by a certaine cowardly iudgement, and  
 specially by naturall inclination, I haue euer lyked  
 more that olde counsell vttered by the Grekes in two λαβὶ βίαν  
σας.  
 wordes, which aduise a man so to lyue secret-  
 ly, as it be not knowen, he hath lyued. Where-  
 fore as this labour in that respecte deserueth lesse  
 thanke, so for my parte it ought lesse to be blamed.  
 If ought be fownde amysse, the blame thereof rightly  
 diuided betwen my frendes and me, the greater por-  
 tion shall redownde to them, the lesser to me, as on  
 whom the spotte of vnskilfulle only shall cleaue, but  
 the note of vndiscretion shall remaine to them. For  
 as the defectes be myne and none others, so ouer-  
 sight of setting forth that, which was of lesse suffi-  
 ciencie,



ciencie, is to be imputed to them, not to me. How so euer it be, the meaning of vs bothe is only this Christen reader, hereby to minister vnto thee, matter of comforte in these sorowful, of staye in these waue- ring, of vnderstanding the truth, in these erroncouse times: withall, to call him backe, who in denying these articles, hath ouerrunne him selfe. Wherein I am not all together voyde of hope. Oure lord graunt, the spirite of heresie, pride, stoutenes of hart in gaine saying, estimation of him selfe, and regarde of this world, stoppe not from him the holy ghostes working. Would god he maye weigh this my dooing so indifferently, as my meaning towardes him is right, holesom, and frendly. But in case that deepe woonde may not be cured with such salue, yet my trust is, it shall doo thee good, reader, who art either yet hole, or not so desperatly woounded: which if it doo, I shall thinke my labour well requitted, and my selfe to haue acheued that reward, which I sought.

Now this much I haue thought good here to warne the of, that where as at the first, I appointed this to my priuate frend only, and not to all in common, (though in sundry places I folow the maner of such as mynde to publish their writings): I haue so both ordered the matter and tempered the style, as I iudge it might haue ben liked of my frend at home, and doubt whether it may beare the light abroade. I see mennes stomakes of oure time to be very delicate and diuerse. Some require swete iunkettes, some sower and sharpe sawces, some esteeme the curiositie of cookerye, more then the holesomnes of viandes, some  
can

can like no dishe, be it neuer so well dighte. In this diuersitie no man can please all. Who so euer seeketh it, shal fynde him selfe deceiued. I wene the best waye is, if a man herein mynde to doe ought, to make his prouision of the thinges only, wich be holesome. So shal he displease many, hurte none, and please al the good. Who so euer in doing this directeth his whole purpose and endeavour to this ende, that he may profite and helpe all: in my iudgement, he doth the dutie of an honest and a good man. Verely in this treatise this hath ben myne onely purpose, and the meane to bring the same to effecte, hath ben such, as whereby I studied to profite holesomely, not to please delicately. How much good I haue performed, I know not, my conscience (which is ynough) beareth me witnes of good will. What the Apostles haue planted, in this great barrayneesse and drowth of faith, I haue desyred againe to water. God geue encrease.

If the multitude of allegations brought for confirmation of some these Articles, shal seme tediousse, no merueile. I shuld mislike the same in an other my selfe. I graunt herein I haue not alwayes kepte due comlynnes. For symply to saye, what I thinke (hauing leaue to retourne to my former metaphore) soothly in some courses, I haue ouer charged the borde with dishes. Merueile not, I haue done that, I discōmend my selfe, to a uoyde a more reprove in greater respecte, I haue wittingly done a thing, in some degree reproveable. Neither thinke I greatly to offende, if in this time of spirituall famine, I folow the woont of some feaster-makers. who of their neighbours twited with nyg-



# TO THE READER.

gardnes, to shewe their largesse and bountie, feasteth  
with laushe. The aduersarie, as here thou mayst see,  
hath not spared to irke vs with reproche of penurie, of  
scarcitie, of lacke: I meane of proufes for maintenance  
of some good parte of oure religion. In this case to  
me it semed a parte of iust defence, to vtter some  
good store. And the nyggardes feast by olde prouer-  
be is well commended, thou knowest pardie. Neither  
yet haue we emptied all our spence, as hereafter it  
shal appeare, if nede require.

If some doo not allowe this consideration, who so  
euer the same shall blame, him here cōcluding, shortly  
I answere with Alexander king of Macedons. who to  
Leonidas one of his Mynnions fynding faute with  
spending much frankencense in sacrifices, wrote thus  
in fewe. Frankencense and myrre to the we haue  
sent plentie, that now to the Goddess thou  
be no more a nyggard. Fare well, at

Louaine: 14 of Iune:

1563.

*Thom. Harding.*

A COLLECTION OF CERTAINE  
PLACES OUT OF MAISTER IVELLES  
BOOKE CONTAINING HIS SERMON, HIS  
answers and Replies to Doctor Cole: in which he maketh his  
Challenge, and vaunteth himselfe, boasteth of the assurance of his do-  
ctrine, pretendeth and so widely affirmeth, the Catholikes to haue  
nothing for their parte, ouer peartly, as to sober wittes it se-  
meth, egging and prouoking them, to bring some-  
what in their defence.

**M**ercifull God, vvho vvould thinke there  
could be so muche vvilfulnes in the heart of  
man? O Gregorie, O Augustine, O Hierome, O  
Chrysostome, O Leo, O Dionise, O Anacletus,  
O Sistus, O Paule, O Christ. If vve be deceiued  
herein, ye are they that haue deceiued vs: You haue taught  
vs these schismes and diuisions, ye haue taught vs these he-  
resies. Thus ye ordred the holy communion in your ty-  
me, the same vve receiued at your hand, and haue faithfully  
deliuered it vnto the people. And that ye maye the more  
meruel at the vvilfulnes of such men, they stand this daye  
against so many old fathers, so many Doctoures, so many  
examples of the primitiue church, so manifest and so  
plaine vvordes of the holy scriptures, and yet haue they  
here in, not one father, not one Doctour, not one allowved  
example of the primitiue church, to make for them. And  
vvhen I saye, not one, I speake not this in vehemencie of  
spirite, or heate of talke, but euen, as before God, by the  
vvaye of simplicitie and truth: least any of you should  
happely be deceiued, and thinke, there is more vvright in  
the other syde, then in conclusion there shall be so vvnde.  
And therefore once againe I saye, of all the vvordes of the  
holy scriptures, of all the examples of the primitiue church,  
of all the old fathers, of all the auncient Doctoures in  
these causes they haue not one.

Here the matter it self, that I haue now in hand, putteth  
me in

*Inell.*

In the ser-  
mon. fo-  
lio. 43.



# IN THE VVORDES OF MAISTER A

me in remembrance of certaine thinges that I vttered vn-  
to you, to the same purpose, at my last being in this place.  
I remember I layed out then here before you, a number of  
things that are now in controuersie, vvhether vnto our ad-  
uersaries vvill not yelde. And I sayd perhaps boldly, as it  
might then seeme to summe man, but as I my self, and the  
learned of our aduersaries the selues do vvell knowe, syn-  
cerely and truly: that none of all them, that this daye stand  
against vs, are hable or shal euer be hable to proue against  
vs, any one of all those points, eyther by the scriptures or by  
example of the primitiue church, or by the olde Doctou-  
res, or by the auncient generall councilles. Synce that ty-  
me, it hath ben reported in places, that I spake then more,  
then I vvashable to iustifie and make good. Howv be it,  
these reportes vvare onely made in corners, and therfore  
ought the lesse to trouble me. But if my sayinges had ben  
so vvake, and might so easely haue ben reproued, I mar-  
uaile that the parties neuer came to the light, to take the  
aduauntage. For my promise vvvas, and that openly, he-  
re before you all: that if any man vvwere able to proue the  
contrarye, I vvould yelde and subscribe to him, and he  
shuld depart vvith the victorie. Loth I am to trouble you,  
vvith reherfall of such thinges, as I haue spoken afore,  
and yet because the case so requyreth, I shall desyre you,  
that haue all ready heard me, to beare the more vvith me  
in this behalf. Better it vvwere, to trouble your eares vvith  
trvise hearing of one thing, then to betray the truth of  
God. The vvordes that I then spake, as neare as I can call  
them to mynde, vvwere these.

If any learned man of all our aduersaries, or if all the  
learned men that be alyue, be hable to bring any one suf-  
ficient sentēce out of any olde catholike Doctour or father,  
out of any olde generall councill, out of the holy scriptures  
of God, or any one example of the primitiue church: vvhe-  
reby it may be clearely and plainly proued,

That

## I V L L E S   C H A L E N G E .

That there vvas any priuate Masse in the vworld at that tyme, for the space of syxe hundred yeares after Christ: Article. 1.

Or that there vvas then any Cōmunion ministred vnto the people vnder one kinde: 2

Or that, the people had their common prayers then in a straunge tonge, that they vnderstoode not: 3

Or that, the Bisshop of Rome vvas then called an vniuersall Bisshop, or the head of the vniuersall church: 4

Or that, the people vvas then taught to beleue, that Christes body is really, substantially, corporalli, carnally or naturally, in the Sacrament. 5

Or that, his body is, or may be in a thousand places or mo, at one tyme: 6

Or that, the priest dyd then hold vp the Sacrament ouer his head: 7

Or that, the people dyd then fall dovvne and vvorship it vvith godly honour: 8

Or that, the Sacrament vvas then, or novv ought to be hanged vp vnder a canopie: 9

Or that, in the Sacrament after the vvordes of Cōsecration, there remayneth onely the accidentes and shevves vvith out the substaunce of bread and vvine: 10

Or that, the priest then diu yded the Sacrament in three partes, and after vvarde receiued him self all alone: 11

Or that, vvho so euer had sayde, the Sacrament is a figure, a pledge, a token, or a remembraunce of Christes bodye, had therefore been iudged for an heretike: 12

Or that, it vvas lawfull then, to haue xxx. xx. xv. x. or v. Masses sayd in one church in one daye: 13

Or that, Images vv ere then set vp in the churches, to the entent the people might vvorship them: 14

Or that, the laye people vvas then forbydden to reade the vvorde of God in their ovvne tonge. 15

If any man a lyue vv ere hable to proue any of these Articles, by any one cleare or plaine clause or sentence, eyther  
A                      of the



## THE VVORDES OF MAISTER

of the scriptures, or of the old doctoures, or of any old generall councell, or by any example of the primitiue churche: I promysed then, that I vwould geue ouer and subscribe vnto him.

These vvordes or the very like I remember I spake here openly before you all. And these be the thinges, that summe men saye I haue spoken, and can not iustifie.

But I for my part, vvill not onely not call in any thing, that I then sayde, (being vvell assured of the truth there in) but also vvill laye more matter to the same. That if they that seeke occasion haue any thing to the contrary, they may haue the larger scope to replye against me.

VVherefor besyde all that I haue sayde already, I vvil saye farther, and yet nothing so much as might be sayde.

If any one of all our aduersaries be hable clearely and plainly to proue by such authoritie of the scriptures, the olde Doctoures and councelles, as I sayde before,

16 That it vvas then lawfull for the priest to pronounce the vvordes of consecration closely, and in silence to him self.

17 Or that the priest had auctoritie to offer vp Christ vnto his father:

18 Or, to communicat and receiue the Sacrament for another, as they doo:

19 Or, to applye the vertue of Christes death and passion to any man by the meane of the Masse:

20 Or that it vvas then thought a sovnde doctrine, to teache the people, that the Masse *ex opere operato*, that is, euen for that it is sayde and donne, is hable to remoue any part of oure synne:

21 Or, that then any Christian man called the Sacrament his lorde and God:

22 Or that the people vvas then taught to beleue that the body of christ remaineth in the Sacrament, as long as the accideres of the bread remayne there vvith out corruptiō:

Or that

## I V E L L E S   C H A L E N G E.

Or that a Mouſe, or any other vvorme, or beaſte maye  
eate the body of Chriſt: (for ſo ſome of oure aduerſaries  
haue ſayd and taught)

23

Or that vvhen Chriſt ſayde, *Hoc eſt corpus meum*. This  
vvord Hoc, pointeth not the bread, but *indiuiduum*  
*vagum*, as ſumme of them ſaye:

24

Or that the accidentes or formes or ſhevves of bread  
and vvyne, be the Sacramentes of Chriſtes body and bloud  
and not rather the very bread and vvyne it ſelfe:

25

Or that, the Sacrament is a ſigne or token of the body  
of Chriſt, that lyeth hydden vnderneathe it:

26

Or that Ignoraunce is the mother and cauſe of true de-  
uotion and obedience.

27

Theſe be the higheſt myſteries and greateſt keys of  
theire Religion, and vvith out them, their doctrine can  
neuer be mainteined and ſtand vvright. If any one of  
all oure aduerſaries be hable to auouch any one of  
all theſe articles, by any ſuch ſufficient authoritie of ſcrip-  
tures, doctoures or councelles, as I haue required: as I ſayde  
before, ſo ſaye I novv agayne, I am content to yelde vnto  
him and to ſubſcribe.

But I am vvell aſſured, they ſhall neuer be hable truly to  
allege one ſentence. And becauſe I knovv it, therefor I  
ſpeake it, leſt ye happely ſhuld be deceiued.

They that haue auainted them ſelues of doctoures and  
councelles and cōtinuance of tyme in any of theſe pointes,  
vvhen they ſhall be called to tryall, to ſhew their proufes:

Fol. 51.

they ſhall open their handes, and fynde nothing. I ſpeake  
not this of arrogancie (thou lord knovveſt it beſt, that

knovveſt all thinges) But for as muche as it is godes  
cauſe, and the truth of God: I ſhuld

doo God great iniurie, if I  
ſhuld concele it.

A ij

THE



# THE VVORDES OF MAISTER THE SAME CHALLENGE AND

offer and imputing to the catholikes of vnha-  
blenes to defend their doctrine, vttered  
by M. Iuell in other places of his  
booke, as folovveth.

In the  
first an-  
swer to  
D. Coles  
letter. fol.  
4.

**M**Y offer vvas this (*he meaneth in the sermon vvhich he made in the courte*) that if any of all those thinges that I then rehearsed, could be proued of your syde by any sufficiēt authoritie other of the scriptures, or of the aunciēt Councelles, or by any one allowved example of the primi-  
tiue church, that then I vvould be content to yelde vnto you. I saye you haue none of all those helps, nor scriptures, nor councelles, nor doctours, nother any other antiquitie, and this is the negatiue. Nowv it standeth you vpon, to proue but one affirmatiue to the contrary, and so to re-  
quyre my promise. The Articles that I sayde could not be proued of your parte, vv ere these. That it can not appea-  
re by any authoritie other of the olde doctours, or of the auncient Councelles, that there vvas any priuate Masse in the vvhole church of Christ at that tyme: Or that there vvas then any communion ministred, etc. *the articles reke-  
ned, there it foloweth.*

Fol. 5.

And if any one of all these articles can be sufficiently proued by such authoritie as I haue sayde, and as ye haue borne the people in hand ye can proue them by: I am vvell content to stand to my promise.

After in  
the first  
answer  
to D. C.  
fol. 6.

I thought it best to make my entree vvith such thinges, as vvhere in I vvas vvell assured, ye shuld be able to finde not so much as any colour at all.

In the en-  
de there.  
fol. 7.

But to conclude, as I begane, I answer, that in these Ar-  
ticles I hold only the negatiue, and therefore I looke hovv you vvil be able to affirme the cōtrarie, and that, as I sayde afore, by sufficient authoritie, vv which if ye doo not, you shall cause me the more to be resolued, and others to stand the

## I V E L L E S   C H A L E N G E .

the more in doubt of the rest of your learning.

In my Sermon at poules and els vvhether, I required you to bring forth on your part eyther sum scripture, or sum old doctour, or sum aunciēt councell, or els some allowve example of the primie churchē. For these are good grovvndes to buyld vpon. And I vvould hane marueiled that you brought nothing all this vvhile, saving that I knew ye had nothing to bring.

In the se-  
cond an-  
swer to  
D.C. fo. 13

As truly as god is god, if ye vvold haue vouchesaued to folovv either the scriptures, or the aunciēt doctours, and councelles, ye vvold neuer haue restored agayne the Sup-  
mācie of Rome, after it vvvas once abolished, or the priuate Masse, or the communion vnder one kinde etc. Nowv if ye thinke ye haue vvrong, shew your euidence out of the doctours, the conncels or scriptures, that you may haue your right and reentre. I require you to no great paine. one good sentence shall be sufficient.

In the 2.  
answer.  
fol. 15.

There fol.  
17.

You vvold haue your priuate Masse, the bisshop of Ro-  
mes supmacie, the commē prayer in an vnknown tonge: and for defence of the same ye haue made no small a doo. Me thinketh it reasonable ye bring sum one authoritie be-  
syde your ovvne, to auouche the same vvith all. Ye haue made the vnlearned people beleue, ye had all the doctours, all the councelles, and fiftē hundred yeres on your syde.

Fol. 18.

For your credites sake, let not all these great vauntes comme to naught.

Ye desyre ye may not be put of, but that your suite maye be consydered. And yet this half yeare long, I haue desyred of you, and of your brethren but one sentence, and still I knowv not howv, I am cast of, and can gete nothing at your handes.

Fol. 18.

You call for the special proufes of our doctrine, vvwhich vvould require a vvhole booke, vvhere as if you of your part could vouchesafe to bring but tvvvo lines, the vvhole matter vvvere concluded. VVe only tell the people, as

Fol. 21.



## THE VVORDES OF MAISTER

our devv tie is, that you vvithstand the manifest truth, and yet haue neither doctour, nor counsell, nor scripture for you, and that ye haue shevved such extremitie, as the like hath not bé seene, and novv cá giue no rekening vvhy. Or if ye can, let it appeare.

Fol. 23.

You are bovvnde ye saye, and maye not dispute, etc. But I vvould vvish the quenes Maiestie vvould not only set you at libertie in that behalfe, but also cōmaunde you to shevve your grovvndes. VVhere as you saye, you vvould haue the sainges of bothe parties vveighed by the balance of the olde doctours, ye see, that is oure only request, and that in the matters ye vvrite of, I desyre euē so to be tried. But vvhy throwv you avvaye these balance, and being so earnestly requyred, vvhy be ye so loth to shevv forth but one olde doctour of your syde? ye make me beleue ye vvould not haue the matter comme to tryall. etc.

26

VVhat thinke ye is there novv iudged of you, that being so long tyme requyred, yet can not be vvonne to bring one sentence in your ovvn defence?

Fol. 26.

I protest before God, bring me but one sufficient authoritie in the matters I haue requyred, and aftervvard I vvil gentilly and quietly conferre vvith you farther at your pleasure. VVherefore for as much as it is goddes cause, if ye meane simply, deale simply, betraie not your right, if ye maye saue it by the speaking of one vvorde.

The people must nedes muse some vvhat at your silence, and mistrust your doctrine, if it shall appeare to haue no grovvnde, neither of the olde councelles, nor of the doctours, nor of the scripture, nor any alovved example of the primitiue church, to stand vpon. and so fiftē hundred yeres, and the consent of antiquitie and generalitie, that ye haue so lōg and so much talkte of, shall comme to nothing. For thinke not that any vvise man vvill be so much your frend, that in so vveighty matters, vvill be satisfied vvith your silence.

Here

## IVE LLES CHALLENGE.

Here I leaue, putting you, eftsones gently in remembrance, that being so oftē and so openly desyred to shew forth one doctour, or Councell etc. in the matters a fore mentioned, yet hitherto ye haue brought nothing: and that if ye stand so still, it must needes be thought, ye doo it *conscientia imbecillitatis*, for that there vvas nothing to be brought.

In the ende of the 2. answer to D.C. fol. 27.

You saye vve lacke stufte to proue our purpose. O vwould to God your stufte and oures might be layed together, then shuld it sone appeare, how true it is that ye saye, and how faithfully ye haue vsed the people of God.

In the reply to D. Coles last letter, fol. 43.

Me thinketh bothe reason and humanitie vwould, ye shuld haue answered me sumvwhat, specially being so oftē and so openly required, at the least you shuld haue alleaged Augustine, Ambrose, Chrysostome, Hierome. etc. VWhereas a man hath nothing to saye, it is good reason, he kepe silence, as you doo.

Fol. 44.

You know that the matters that lie in question betwē vs, haue ben taught, as vve nowv teache them, bothe by Christ him self, and by his Apostles, and by the olde doctours, and by the auncient generall Councelles: and that you hauing none of these or like authorities: haue set vp a religion of your ovvne, and built it only vpon your selfe. Therefor I may iustly and truly conclude, that you nowv teache and of long tyme haue taught the people, touching the Masse, the Supremacie, the common prayers, etc. is naught: For neither Christ, nor his Apostles, nor the olde Doctours, Tertulliane, Cypriane, S. Hierome, S. Augustine, S. Ambrose, S. Chrysostom etc. euer taught the people, so as you haue taught them. Not vvithstanding your great vavvntes that ye haue made, ye see nowv ye are discomfyted, ye see the field is almost lost, vvhere ar nowv your crakes of doctours, and councelles? VVhy stampe ye not your bookes vvhy

Fol. 53.

Fol. 62.



## THE VVORDES OF M. I. CHALLENGE.

vvhy comme ye not forth vvith your euidence? Novv ye stand in nede of it, novv it vvill serue and take place, if ye haue any.

Fol. 65. As I haue offred you oftentymes, bring ye but tyvo lines of your syde, and the field is yours.

Fol. 110. Hilarius sayeth vnto the Arians, *cedo aliud Euangelium*, shevv me some other gossell, for this that ye bring, helpeth you not. Euen so vvill I saye to you, *Cedo alios doctores*, shevv me some other doctours, for these that ye bring, are not vvorthy the hearing. I hoped yevvould haue comme in vvith some fresher bande. It must nedes be some miserable cause, that can fynde no better patrones to cleaue vnto. I knowv it vvas not for lacke of good vvill of your part, ye vvould haue brought other doctours, if ye could haue fovvnd them.

Fol. 112. O Master Doctour, deale simply in Gods causes, and saye ye haue doctours, vvhen ye haue them in dede: and vvhen ye haue them not, neuer laye the fault (of not alleaging them to the defence of your doctrine) in your recognisaunce.

Fol. 114. But alas small rhetorike vvould suffise, to shevv hovv litle ye haue of your syde to alleage for your selfe.

In the conclusion of the replies to D. Cole fol. 119. Here once againe I conclude as before, putting you in remembrance, that this long I haue desyred you to bring forth some sufficient authoritie, for prouf of your partie; and yet hitherto can obtaine nothing. VVhich thing I must nedes novv pronounce simply and plainly,

because it is true, vvith out if, or and, ye doo *conscientia imbecillitatis*, because as ye knowv, there is nothing to be brought.

# THE PREFACE TO

*Maister Iuell.*

**T**HIS heape of Articles, which you haue layde to gether Maister Iuell, the greater it ryseth, the lesse is your aduantage. For whereas you require but one sentence for the auouching of any one of them all: the more groweth your number, the more enlarged is the libertie of the answerer. It semeth you haue conceiued a great confidence in the cause, and that your aduersaries (so it liketh you to terme vs whom God hath so stayde with his grace as we can not beare you cōpanie in departing from his catholike church) haue litle or nothing to saye in their defence. Els what shuld moue you both in your printed Sermon, and also in your answeres and Replies to Doctour Cole, to shew such courage, to vse such amplification of wordes, so often and with such vehemencie, to prouoke vs to encounter, and as it were at the blast of a trumpet, to make your challenge? What, feared you reproche of dastardnes, if you had called forth no more but one learned mā of all your aduersaries, and therefore to shew your hardynesse, added more weight of wordes to your proclamatiō, and challenged all the learned men that be a lyue?

Among cowardes perhappes it serueth the tourne some tymes, to looke fiercely, to speake terribly, to shake the weapon furiously, to threaten bloudily, no lesse then cutting, hewing and killing: but amōg such

**B**

we see

In the ser-  
mō fol. 46



## THE PREFACE TO

1. Reg. 17.  
Eligite ex  
vobis vi-  
rū, & de-  
fendat ad  
singulare  
certamen.

we see many tymes sore frayes foughten, and neuer a blowe geuen. With such bragges of him self, and reproche of all others, Homer the wisest of all poetes setteth forth Therfites, for the fondest man of all the Grecians, that came to Troye. Goliath the giaunt so stoute as he was, made offer to fight but with one Israelite. Choose out a man amongst you (quoth he) and let him come and fight with me man for man. But you Maister Iuell in this quarell, aske not the combate of one catholike man only, but as one suer of the victory before proufe of fight, cast your gloue as it were, and with straunge defyaunce, prouoke all learned mē that be a lyue to campe with you.

Now if this matter shall so fall out, as thouer-throwe appeare euidently on our syde, and the victory on youres, that is to witte, if we can not bring one sentence for proufe of any one of all these articles, out of the scriptures, aunciēt councelles, doctours, or example of the primitiue church: yet wise and graue men, I suppose, would haue lyked you better, if you had meekely and soberly reported the truth. For truth as it is playne and simple, so it needeth not to be set forth with bragge of high wordes. You remember that old saying of the wise, *Simplex veritatis oratio*. the vtteraunce of truth ought to be simple.

val ad al  
ap. 10. 10m

But if the victory (loth I am to vse this insolēt word were it not to folow the metaphore which your challenge hath dryuen me vnto) fall to our syde, that is to saye, if we shalle be hable to alleage some one sufficient sentēce for proufe of some one of all these articles: yea if we shall be hable to alleage diuerse and  
fundry

sundry sentences places and authorities for confirmation of sundry these articles : In this case I wene, you shall hardly escape amōg sober mē, the reproche of rashnes, among humble men, of presumptiō, among godly men, of wickednes. Of rashnes, for what can be more rashe, then in so weighty matters, as some of these articles import, so boldly to affirme that, the contrary where of may sufficiētly be proued? of presumption, for what can be more presumptuouse, then in matters by you not thoroughly sene and weighed, to impute ignoraunce and vnablenes to auouche thinges approued and receiued by the church, to all learned men a lyue? Of wickednes, for what is more wicked, then (the former case standing) so to remove the hartes of the people from deuotion, so to bring the church in to contempt, so to set at nought the ordinances of the holy ghost?

As you folow the new and straunge doctrine of Theodorus Beza and Peter Martyr, the prolocutours of the Caluinian churches in Fraunce, whose scolar a long tyme you haue ben: so you diuerte farre from that prudencie, sobrietie, and modestie, which in their owtward demeanour, they shewed in that solemne and honorable assemble at Poyssi in September 1561. as it appareth by the oration which Beza pronounced there in the name of all the Caluinistes. In which oration with humble and often protestation, they submitte them selues, if cause shall so appeare, to better aduise and iudgement, as thoug they might be deceiued, vttering these and the like wordes in sundry places. If we be deceiued, we would be gladde to

B ij know



## THE PREFACE TO

In the ser-  
mon fol. 49

Fol 6.

know it.] Item, [For the small measure of knowledge that it hath pleased God to impart vnto vs, it seemeth that this transubstantiation, etc.] Item, [if we be not deceiued,] Item, [In case we be deceiued, we would be gladde to vnderstand it, etc.] But you Maister Iuell, as though you had readde all that euer hath ben writtē in these pointes, and had borne a waye all that euer hath ben taught, and were ignorant of nothing touching the same: and none other besyde you had sene ought, and were hable to saye ought: saye meruelouse confidently, and that in the most honorable and frequent audience of this Realme, that you are well assured, that none of your learned aduersaries, no nore all the learned men a lyue, shall euer be hable to alleage one sentence for any one of these Articles, and that because you know it, therefor you speake it, least happely your hearers shuld be deceiued.

Likewise in your answer to Doctour Coles first letter, you saye, speaking of these Articles, you thought it best to make your entre in your preaching with such thinges, as where in you were well assured, we shuld be hable to fynde not so much as any colour or shadow of Doctours at all. Where in you withdraw your self from plainenesse, so much as you doo in your presumptuouse chalenge, from modestie. For being demaunded, of D. Cole, why you treat not rather of matters of more importāce, then these Articles be of, which yet lye in question betwixt the church of Rome and the protestantes, as of the presence of Christes body and bloud in the Sacrament, of iustification, of the valew of good workes, of the sacrifice

sacrifice of the Masse, and of such other : not vnwitting how much and how sufficient authoritie maye be brought against your syde for proufe of the catholike doctrine there in ; least all the world shuld espye your weakenes in these pointes , you answer, that you thought it better to begynne with smaller matters, as these Articles be, because you assure yourself, we haue nothing for cōfirmation of them. Thus craftely you shifte your handes of those greater pointes, wherein you know scriptures, councelles, doctours, and examples of the primitiue church to be of our syde, and cast vnto vs, as a bone to gnaw vpon, this number of Articles of lesse weight , a fewe excepted, to occupie vs withall. Which be partly concerning order , rather then doctrine , and partly sequeles of former and cōfessed truthes, rather the principall pointes of faith, in th'exact treatie of which, the aunciēt doctours of the church haue not imployed their studie and trauaile of writing. For many of the being sequeles depending of a confessed truth, they thought it needelesse to treat of them. For as much as a principall point of truth graunted, the graunting of all the necessarie sequeles is implied. As in a chayne, (which comparison S. Basile maketh in the like case) he that draweth the first lynke after him, draweth also the last lynke. And for this cause in dede the lesse number and weight of such auncient auctorities may be brought for th'auouching of the. And yet the thinges in them expressed be not iustly improued by any clause or sentence, you haue sayde or vttered hytherto.

Epist. ad  
Gregorius  
fratrem.



## THE PREFACE TO

Verely M. luell if you had not be more desyrouse to deface the catholike churche, then to set forth the truth: you would neuer haue rehearced such a long rolle of articles, which for the more part be of lesse importance: whereby you go about to discredite vs, and to make the world beleue, we haue nothing to shew for vs in a great part of our Religion, and that you be to be taken for zelouse men, right reformers of the churche, and vndoubted restorers of the gospel. As touching the other weighty pointes, whereupon almost only your scoolemaisters of Germanie, Suityerland and Geneua, bothe in their preachinges and also in their writinges treat, you will not yet aduenture the triall of them with making your matche with learned men, and in the meane tyme set them forth by sermons busily among the vnlearned and simple people, vntill such tyme, as you haue wonne your purpose in these smaller matters.

In vita  
Alexandri  
Magni.

Thus you seme to folow a sleight, which king Alexander the great vsed, to further the course of his conquestes. Who as Plutarche writeth, where as he thought verely, that he was begoten of a God, shewed him self toward the Barbarians very haute and proude. Yet among the Grekes he vsed a more modestie, and spake litle of his godhead. For they being rude and of small vnderstanding, he doubted not but by wayes and meanes to bring them to such beleue. But the Grekes, whom he knew to be men of excellent knowledge and learning, of them he iudged, as it proued in dede, the matter shuld be more subtilly skanned, then simply beleued. Right so you

M. luell

M. Iuell perswading your self to haue singular skille in diuinitie, among the simple people you vtter the weighty and high pointes of Christen Religion that be now in question, in such wise, as the protestantes haue written of them, and with vehement affirmations, with misconstrewed and falsified allegations, and with pitifull exclamations, you leade the seely soules in to dangerouse errours. But in your writings, which you knew shuld passe the iudgement of learned men, the pointes of greater importaunce you couer with silence, and vtter a number of Articles of lesse weight for the more part in respect of the chiefe, though for good cause receiued and vsed in the church, (I speake of them as they be rightly taken) denying them all, and requyring the catholikes your aduersaries to prooue them. Where in you shew your self not to feare controlment of the ignorant, but to mistrust the triall of the learned.

Likewise in the holy Canon of the Masse you fynde faultes, where none are, as it may easely be proued, thinking for defence thereof, we had litle to saye. But of the prayer there made to the virgine Mary, the Apostles and martyrs, of the suffrages for the departed in the faith of Christ: in your whole booke you vtter neuer a worde, though you mislike it, and otherwheres speake against it, as all your secte doth. And why? Forsooth because you know right well, we haue store of good authorities for proufe thereof. And by your will, you will not yet stryue with vs in matters, wherein by the iudgement of the people, to whom you lene much, you shuld seme



## THE PREFACE TO

ouermatched. And therefore you serch out small matters in comparison of the greatest, such as the old doctours haue passed ouer with silence, and for that can not of our part by aunciēt authorities be so amply affirmed, at least waye as you thinke your self assured. And in this respecte you laye on lode of blame, contumelies and sclaunders vpon the church, for mainteining of them. Where in the marke you shoote at, euery man perceiueth what it is: euen that when you haue brought the catholike church in to contempt, and borne the people in hand, we are not hable to proue a number of thinges by you denyed, for lacke of such proufes, as your self shall allow, in certaine particular pointes of small force (which falsely you report to be the greatest keys and highest mysteries of our Religion): then triumphing against vs and despying the auncient and catholike Religio in generall, you may set vp a new Religion of your own forging, a new church of your own framing, a new gospell of your own deuise. Well may I further saye, *cathedram contra cathedram*, but not I trowe, as S. Augustine termeth such state of Religion, *altare contra altare*. For what so euer ye set vp, if ye set vp any thing at all, and pull not downe onelye: all maner of altars must nedes be throwen downe.

Now being sorie to see the catholike church by your stoute and bolde bragges thus attempted to be defaced, the truth in maner outfaced, and the seely people so dangerously seduced; Imbarred of libertie to preache by Recognisance, and yet not so discharged in conscience of dutie apperteyning to my calling:

ling: I haue now thought good to set forth this treatise in writing, whereby to my power to saue the honour of the church, which is our common mother, to defend the truth, in whose quarell none aduenture is to be refused, and to reduce the people from deceite and errour, which by order of charitie we are bownde vnto.

For the doing here of if you be offended, the conscience of good and right meaning shal sone ease me of that grieve. Verely myne intent was not to hurt you, but to profite you, by declaring vnto you that truth, which you seme hytherto not to haue knowen. For if you had, I wene you would not haue preached and written, as you haue. Your yeres, your maner of studie, and the partie you haue ioyned your self vnto consydered, it may well be thought you haue not thoroughly sene, how much may be sayde in defence of the catholike doctrine touching these Articles, which you haue denyed.

For the maner of doing, I am verely perswaded, that neither you, nor any of your felowes, which of all these new sectes by your syde prbessed, so euer he lyketh best, shall haue iust cause to complaine. The whole treatise is written with out cholet, with out gaul, with out spite. What I mislike in you, and in them of your syde, I could not allow in my self. Where truthe cause is treated, humaine affections, where by the cleare light is dymmed, ought to be layd a parte. Glykes, nyppes and scoffes, bittes, cuttes and gyrdes, become not that stage. Yet if I shall perhappes sometymes seme to scarre or lawnce a  
C festered



## THE PREFACE TO

festered bunche, that deserveth to be cut of, you will remember I doubt not, how the meekest and the holiest of the auncient fathers in reproving heretikes, oftentimes have shewed them selues zelouse, earnest, eager, seuer, sharpe and bitter.

Whose taste to euer logeth most after such sawee, in this treatise he shall fynde small lyking. For it is occuppyed more about the fortifying of the Articles denied, then about disprouing of the person, who hath denied them. Wherein I have some deale followed the latter parte of Chilo the wise man his counsaile, which I allow better then the first. *Ama, tanquam osurus, oderis, tanquam amaturus.* loue, as to hate, hate, as to loue.

If any man that shall reade this, be of that humour, as shall mislike it, as being colde, lowe, flatte and dull, and requyre rather such verder of writing, as is hote, lofty, sharpe and quicke, which pleaseth best the tast of our tyme: vnderstand he, that before I intended to put this forth in printe, I thus tempered my stile for these consyderations. First, where as a certaine exercise of a learned man of fve or six sheetes of paper spreadde abroad in the Realme in defence of some of these Articles by M. Iuell denied, was fathered vpon me, which in dede I neuer made sentence of, and therefore a storme imminent was mystrusted: that by chaunging the hew, which many know me by, that know me familiarly, in case it shuld come to the handes of many, as it was likely, I myght escape the danger of being charged with it, and neuer the lesse satisfye my frendes request, and in some parte also

also my conscience, and doo good. Secondly, that I thought meeke, sober and cold demeanour of writing to be most fitting for such kynde of argument.

Thirdly and specially that my hart serued me not to deale with M. Iuell myne old acquainted, fellow and countreyman other wise, then sweetly, gentilly and courteouslye. And in dede here I protest, that I loue M. Iuell, and detest his heresies.

And now Syr, as I loue you, right so I am desyr-  
 rouse of your soule helth, which you seme either to  
 forgete, or to procure by a wrong waye. Bethinke your  
 self I praye you, whether the waye you walke in, be  
 not the same, and you the man, that Salomon moued  
 with the spirite of God, speaketh of. There is a waye,  
 that semeth to a man right, and the ende of it lea-  
 deth to damnation. Certaine it is, you are deceiued,  
 and maineteine vntruth, as it shall appeare by this  
 treatise. Here in you susteine the euill of humaine infir-  
 mitie. Mary, when deccite is by plaine truth detected,  
 then to dwell and continewe in errour, that proce-  
 deth not of humaine weakenes, but of deuilish ob-  
 stinacie. But you M. Iuell as many men thinke, and I  
 trust, are not yet swallowed vp of that gulfe. Fayne  
 would I doo you good, if I wist how. I feare me  
 your sore is putrified so farre, as oyle and lenitiues  
 wil not serue now, but rather vinegre and corrosiues.  
 You remember I doubt not, what Cicero sayth,  
 that medicine to profite most, which causeth the  
 greatest smarte, And what Salomon also, The wooon-  
 des of a frend, to be better then the kisses of an  
 enemye.

Prouer. 25

Prouer. 27



## THE PREFACE TO

Genes. 9.

In the be-  
gynning  
of the first  
answer  
to D. Cole

The best salve any man can minister vnto you, verely I thinke, is, to exhorte you to humilitie, and to denying of your selfe. For if you could be brought to humble your selfe, and to denye your selfe, doubtles you shuld see in your selfe, that you see not. If you were humble, you would not be so puffed vp, and swell against your mother the church, you would not contemne her, whom you ought to honor. You would not reioyse like the accursed Cham, to shew her vnseemlynesse, if by corruption of tymes, any perhappes be growen. For by auctoritie and publike consent, saye what ye will, none is maine- teined. If you would denye your self, to be the man you be not, you shuld better see, who and what you be in dede. Denye your self to be so well learned, as you seme to esteeme your selfe, and you will be a shamed to make such straunge crakes and vauntes of your being wel assured of that you haue preached and written touching these Articles, where in you are deceiued. Denye your selfe to be a bishop, though you haue put on the bishop of Salesbury his white Rochet, and you shall be content and thinke it meet also, to geue a rekening of the doctrine which you preache openly before the high estates, and there- fore conferre with D. Cole, and with meaner men also, which more insolently, then reasonably, you re- fused to doo. And by such conference, you shall be aduertised of your errour. Denye your private iud- gement and estimation of your long studie in diui- nitie, which you acknowledge in your replyes, and of your great cunning in the same, and you shal eu- dently

dently see and remember, that your tyme hath ben most bestowed in the studie of humanitie and of the latine tonge, and concerning diuinitie, your most labour hath ben imployed to fynde matter against the churche, rather then about seriouse and exacte discussing of the truth: and that in cōparison of that holy and learned father B. Fisher and others, whom you geste and scoffe at, and seeke to discredite by fond argumentes of your owne framing vpon them by you fathered, you are, touching the sownde and diepe knowledge of diuinitie, skantly a smatterer.

In the sermō  
mō fol. 120

Agayne denye your selfe to be so great a man, but that you may take aduertisement of a man of meaner calling, denye your selfe to be so honorable, but that it may stand with your honestie, to abyde by your promise in a most honest matter by your owne prepensd offer made: you maye easely learne how to redresse, that hath ben done amisse, you maye see your owne infirmities, defectes, oversightes and ignorances plainly, as it were in a glasse, all selfe loue and blinde estimation of your self set a parte: you maye with the fauour of all good men, with the wyning of your owne soule and many others, whom you haue perelously deceiued, and to the glory of God, be induced to yelde to the truth, to subscribe to the same, and to recant your errours. Where in you shuld doo no other thing, then these Articles, which you denye, by vs with sufficient proufes and testimonies auouched, you haue already freely and largely offred. Which thing that it maye be done, God geue you the grace of his holy spi-



rite, to humble your hart, to denye your selfe, and to make a greater accompte of your euerlasting saluation, then of your worldly interest.

Thomas Harding.

**B E C A U S E M. I V E L L O F F E R E T H T O B E T R Y E D N O T O N L Y B Y T H E S C R I P T V R E S A N D E X A M P L E S o f t h e p r i m i t i u e C h u r c h e, b u t a l s o b y t h e C o u n c e l l e s a n d f a t h e r s t h a t w e r e w i t h i n s y x h u n d r e d y e r e s a f t e r C h r i s t: h e r e i s s e t f o r t h a t r u e n o t e o f t h e t y m e o f b o t h e f o r t h e m o s t p a r t, s u c h, a s b e i n t h i s t r e a t i s e a l l e a g e d.**

<b>A</b>	Bdias. about the yere	Eusebius Cæsarien.	320.
	of our lord.	Eusebius Emisenus.	350.
	Anacletus.	Ephrem.	380.
	Arnobius presbyter.	Epiphanius.	383.
	Athanasius.	Eutropius.	550.
	Ambrosius.	F	
	Amphilochius.	Flavius Iosephus.	60.
	Augustinus.	G	
	<b>B</b>	Gregorius Nyssenus.	380.
	Basilus.	Gregorius Nazianzenus.	380.
	<b>C</b>	Gelasius.	490.
	Clemens Papa.	Gennadius Massiliensis.	490.
	Cyprianus.	Gregorius Romanus.	590.
	Cyrill <sup>o</sup> Hierosolymitanus.	H	
	Chrysostomus.	Hippolytus.	220.
	Cyrillus Alexandrinus.	Hilarius Pictaviensis.	371.
	<b>D</b>	Hieronymus.	422.
	Dionysius Arcopagita.	Hilarius Papa.	448.
	Dionysius Alexandrinus.	Hesychius secundum Lycosth.	
	Damasus Papa i.	490. secundum alios.	600.
	<b>E</b>	<b>I</b>	
	Egesippus.	Ignatius.	111.
			Iusti

Justinus Martyr.	150.	Concilia.	
Irenæus.	175.		
Iulius Apricanus.	220.	Concilium Nicenum 1.	326.
Iulius primus Papa.	340.	Concilium Laodicenum.	368.
Innocētius primus Papa.	470.	Concilium Antiochenū tem-	
Isidorus Hispalensis.	600.	poribus Athanasij.	
L		Concilium Constantinopol. 1.	
Leo Papa 1.	442.	temporibus Damasi Papæ.	
M		Concilium Agathense.	430.
Martialis Burdegalensis epis-		Concilium Ephesinum 1.	433.
copus.	50.	Concilium Chalcedonen.	453.
Melciades Papa.	309.	Concilium Constantinopo. in	
O		Trullo.	535.
Origenes.	261.	Concilium Antifiodorēse.	613.
P			
Pontianus Papa.	232.	After these folowved.	
Palladius.	420.		
Prudentius.	465.	Oecumenius.	
S		Beda.	
Sixtus Papa.	119.	Ioannes Damascenus.	
Soter Papa.	174.	Theophylactus.	
Symmachus Papa.	500.	Bernardus.	
T		Concilium Nicenum 2.	
Tertullianus.	200.	Concilium Constantien.	
Theodoritus.	390.	Concilium Basileen.	
V		Concilium Florentin. sub Eu-	
Victor Vitenfis episcopus.	500.	genio 4.	



Concilium	150.	Concilium Merye
Concilium	175.	Concilium
Concilium	200.	Concilium
Concilium	225.	Concilium
Concilium	250.	Concilium
Concilium	275.	Concilium
Concilium	300.	Concilium
Concilium	325.	Concilium
Concilium	350.	Concilium
Concilium	375.	Concilium
Concilium	400.	Concilium
Concilium	425.	Concilium
Concilium	450.	Concilium
Concilium	475.	Concilium
Concilium	500.	Concilium
Concilium	525.	Concilium
Concilium	550.	Concilium
Concilium	575.	Concilium
Concilium	600.	Concilium
Concilium	625.	Concilium
Concilium	650.	Concilium
Concilium	675.	Concilium
Concilium	700.	Concilium
Concilium	725.	Concilium
Concilium	750.	Concilium
Concilium	775.	Concilium
Concilium	800.	Concilium
Concilium	825.	Concilium
Concilium	850.	Concilium
Concilium	875.	Concilium
Concilium	900.	Concilium
Concilium	925.	Concilium
Concilium	950.	Concilium
Concilium	975.	Concilium
Concilium	1000.	Concilium



# AN ANSWERE TO MAISTER

## IVELLES CHALLENGE

BY D. HARDING.

**I**F any learned man of our aduersaries, or if all the learned Iuell. men that be alyue, be hable to bring any one sufficient sentence out of any olde catholike doctour or father, or out of any olde generall councell, or out of the holy scriptures of God, or any one example of the primitiue Church, whereby it may clearely and playnely be proued, that there was any priuate Masse in the whole world at that tyme, for the space of syx hundred yeres after Christ: etc. The conclusion is this. as I sayde before, so saye I now agayne, I am content to yelde and to subscribe.

Of Masse vvith out a number of others receiuing the Communion vvith the priest at the same tyme and place, vvwhich the gospellers call priuate Masse.

### ARTICLE. I.



**V**ERY Masse is publike, concerning bothe the Oblation, and also the communion, and none priuate. For no man offereth that dredfull Sacrifice priuately for him selfe alone, but for the whole Church of Christ in common. The Communion li-

No Masse priuate in it self, but in respect of circumstances.

kewise of the Sacrament, is a publike feast by Christ through the ministerie of the priest in the same prepared for every faithfull person: from partaking whereof none is excluded, that with due examinatio hauing before made him selfe ready, demaundeth the same. And so being common by order of the first Institution, and by will of the ministers, it ought to

D be re-



be reputed for common, not priuate.

a Concil.  
Vasen. c. 4  
Cōcil. Tri-  
buriē. De-  
cretal. li. 3.  
tit. 41. c. 2.  
De conse-  
crat. dist. 1  
ex Augu-  
sti. quod  
quidā Gre-  
gorio tri-  
buunt.  
Gregor. ex  
Regist. li.  
2. ad Ca-  
steriū c. 9.  
b 3. parte  
summe. q.  
63. respo-  
sione ad  
21. argu-  
mentu ar-  
ticuli. 5.  
What the  
Lnthera-  
nes call  
priuate  
Masse.

That others doo so commonly forebeare to com-  
municate with the priest, it is through their owne de-  
faulte and negligence, not regarding their owne salua-  
tion. Whereof the godly and carefull rulers of faith-  
full people, haue sithens the tyme of the primitiue  
Churche, alwayes much complayned. Therefore in  
this respecte we doo not acknowledge any priuate  
Masse, but leaue that terme to Luthers schoole, where  
it was first deuysed, and so termed by Sathan him-  
selfe seeking how to withdraw his nouice Luther  
from the loue and estimation of that most blessed  
Sacrifice, by reasoning with him against the same in  
a night vision, as him selfe recordeth in a litle booke,  
which he made, *De Missa angulari & vnctione sacerdotali*.  
Yet we denye not but that the a fathers of some  
auncient Councelles, and sithens likewise b S. Tho-  
mas, and certaine other schoole doctours, haue called  
it sometymes a priuate Masse, but not after the sense  
of Luther and his scolers: but onely as it is cōtrary to  
publike and solemne, in consideration of place, tyme,  
audience, purpose, rites, and other circumstances. The  
varietie and chaunge of which being thinges acci-  
dentarie, can not varie or chaunge the substance or  
essentiall nature of the Masse. Maister luell an earnest  
professour of the new doctrine of Luther and of the  
Sacramentaries, calleth, as they doo, that a priuate  
Masse, whereat the priest hauing no cōpanie to com-  
municate with him, receiueth the Sacrament alone.

Against this priuate Masse, as he termeth it, he in-  
ueigheth sore in his priued Sermō, which he preached  
at Pou-

at Poules Crosse the second Sundaye before Easter in the yere of our lord, 1560. as he entituleth it, shunning the accustomed name of Passion Sundaye, least (as it semeth) by vsing the terme of the catholike church, he shuld seme to fauer any thing that is catholike. In which Sermon he hath gathered together as it were in to one heape, all that euer he could fynde written in derogation of it, in their bookes, by whom it hath ben impugned. And though he pretende enemie against priuate Masse in word, yet in dede who so euer readeth his Sermon, and discerneth his sprite, shall easely perceiue, that he extēdeth his whole witte and cunning, vtterly to abolishe the vnbloudy and daily Sacrifice of the Church, commonly called the Masse. Which, as the Apostles them selues affirme in \* Clemēt their scoler and felow, being vnbloudy, hath succeeded in place of the bloudy sacrifices of the olde lawe, and is by Christes commaundemēt frequented and offered in remembraunce of his passiō and death, and to be vsed all tymes vntill his cōming. But what so euer he, or all other the forerunners of Antichrist, speake or worke against it, all that ought not to ouerthrowe the faith of good and true Christen men, hauing for proufe thereof besyde many other places of holy scripture, the figure of Melchisedech, that was before the law, the prophēcie of Malachie in the law, and lastly and most plainely, the Institution of Christ in the new testamēt. Which he lefte to the Apostles, the Apostles to the Church, and the Church hath cōtinually kepte and vsed through the whole world vntill this daye.

\*Pro sacrificio crucē to, rationale & incruētū ac mysticum sacrificiū instituit, quod in mortē domini per symbola corporis & sanguinis ipsius celebratur. Clemens cōstitutionū Apostolicarū lib. 6 cap. 23. Proufes for the Masse briefly touched.



Touching doctours, they haue with one consent in all ages, in all partes of the world, from the Apostles tyme foreward, bothe with their example, and also testimonie of writing, confirmed the same faith. They that haue ben brought vp in learning, and yet through corruption of the tyme stand doubtfull in this point: let them take paines to trauaile in studie, and they shall fynde by good auncient witnes of the priestes and deacons of Achaia, that Saint Androw the Apostle, touching the substance of the Masse, worshipped God every daye with the same seruice, as priestes now doo in celebrating the externall Sacrifice of the Church. They shall fynd by witnes of Abdias first bishop of Babylō, who was the Apostles scoler and saw our Sauour in fleshe, and was present at the passion and martyrdom of S. Androw, that S. Matthew the Apostle celebrated Masse in Æthiopia a litle before his Martyrdom. They shall fynde by reporte of an auncient Councell generall, that S. James wrote a liturgie or a forme of the Masse. They shall fynde that Martialis one of the lxxij. disciples of Christ, and Bishop of Bourdeaulx in Fraunce, sent thither by S. Peter, serued God in like sorte. They shall fynde in Clement, the whole order and forme of the Masse, set forth by the Apostles them selues, and the same celebrated by them after our lord was assumed, before they went to the ordering of bishops, priestes, and the vij. deacons, according to his Institution, and the same right so declared by Cyrillus bishop of Ierusalem *In mystagogicis orationibus*. They shall fynde the same most plainely treated of, and a forme

Abdias li.  
7. historie  
Apostol.

Conciliū  
Constantinopol.  
in Trullo  
cap. 32.  
Epistol. ad  
Burdega.  
Lib cōstit.  
tut. aposto-  
licarū 8.  
cap. vlt.

forme of the Masse much agreable to that is vsed in these dayes in wryting set forth by S. Dionyse, whom S. Paul conuerted to the faith, of whom it is mencioned in the actes of the Apostles, who had cōference with Peter, Paul, and Ihon th' euangelist, and much acquaintance with Timothe.

In eccles.  
hierarch.  
cap. 3.  
Act. 17.

Thus doo I geue thee good Christen reader but a taste as it were of proufes, with out allegation of the wordes, for confirmation of thy faith, concerning the blessed Masse out of the Scriptures, Apostles, and Apostolike men. I doo further referre the to Iustinus the martyr and philosopher, to Irenęus the martyr and bishop of Lions, who lyued with the Apostles scholars. To the olde bishop and Martyr Hippolytus, that lyued in Origen's tyme, who in his oration *De Consummatione mundi* extant in Greke, maketh Christ thus to saye at the generall iudgement vnto bishops. *Venite Pontifices, qui purē mihi Sacrificium die nocteq; obtulistis, ac pretiosum corpus & sanguinē meum immolastis quotidie.* Come ye Bishops, that haue purely offered sacrifice to me daye and nyght, and haue sacrificed my precious body and bloud daily. Finally I referre them in stede of many, to the two worthy fathers Basile and Chrysostome, whose Masses be leste to the posteritie at this tyme extāt. Amongest all Cyrillus Hierosolymitanus is not to be passed ouer lightly, who at large expoundeth the whole Masse vsed in Ierusalem in his tyme, the same, which now we fynde in Clement, much like to that of Basile and Chrysostome, and for the Canon and other principall partes, to that is now also vsed in the Latine Church.

Lib. 4. cō-  
tra hære-  
ses.  
cap. 32.

In mysta-  
gogicis  
orationi-  
bus.



As for the other doctoures of the church, that followed the Apostles and those Apostolike men, many in number, excellent in learning, holy of lyfe, to shew what may be brought out of their workes for proufe of this matter, that th'oblation of the body and bloude of Christ in the Masse is the sacrifice of the Church, and proper to the new testament, it would require a whole volume: and therefore not being moued by M. Iuelles Chalége to speake specially thereof, but as it is priuate after their meaning, and many good treatises in defence of this sacrifice being set forth already in printe: at this present, I will saye nothing, thinking hereof, as Salust dyd of Carthago that great citie, that it were better to kepe silence, then to speake fewe.

Now this presupposed, that the Masse standeth vpon good and sufficient groundes for the stay of all true christen mennes beleefe: let vs come to our speciall pourpose, and saye somewhat of priuate Masse, as our aduersaries call it.

The chiefe cause why they storme so much against priuate Masse, is, for that the priest receiueth the Sacrament alone: which thing they expresse with great vilanie of wordes. Now in case the people might be styrred to such deuotion, as to dispose them selues worthely to receiue their housell euery daye with the priest, as they dyd in the primitiue church, when they looked houely to be caught and done to death in the persecutiō of Paynimes, that they departed not hence, *Sine Viatico*, without their viage prouision: what shuld these men haue to saye? In this

case perhappes they would fynde other defaultes in the Masse, but against it in this respect onely that it is priuate, they shuld haue nothing to saye at all. So the right of their cause depēdeth of the misdooing of the people, which if they would amende, these folke shuld be dryuen either to recant, or to holde their peace. To other defaultes of the Masse by them vntuely surmysed, answere shal be made hereafter. Now touching this.

Where no defaulte is committed, there no blame is to be imputed. That oftentymes the priest at Masse hath no comparteners to receiue the sacramēt with him, it procedeth of lacke of deuotion of the peoples parte, not of enuye or malice of his parte.

The feaste is common, all be inuited, they may come that lyst, they shall be receiued that be disposed and proued: None is thrust awaye, that thus commeth: it may be obtruded to none violētly, ne offred to none rashely. Well, none commeth. This is not a sufficient cause, why the faithfull and godly priest enflamed with the loue of God, feeling him selfe hungry and thirsty after that heauēly foode and drynke, shuld be kepte from it, and imbarred from celebrating the memoire of our lordes death according to his commaundement, from his dutie of geuing thanks for that great benefite, from taking the cuppe of saluatiō, and calling vpon the name of God: for these things be done in the Masse.

But the enemies of this holy sacrifice saye, that this is against the Institution of Christ. God forbydde, the Institution of Christ shuld not be kepte.

But



Three essentials of  
the Masse.

But it is a world to see, how they crye out for the Institution of Christ, by whom it is most wickedly broken. For where as in Christes Institution concerning this Sacrament, three thinges are conteined, which he him selfe dyd, and by his commaundemēt gaue auctoritie to the Church to doo the same, the Consecration, the oblation, and the participation, wherein consisteth the substance of the Masse: they hauing quite aborogated the other two, and not so much as once naming them in their bookes of service, now haue lefte to the people nothing but a bare Communion, and that after their own sorte: with what face can they so busely crye for Christes Institution, by whom in the chiefe pointes the same is violated?

Of Consecration and Oblation although much might be sayde here against them, I will at this tyme saye nothing. Concerning participation the number of communicantes together in one place that they iangle so much of, as a thing so necessary, that without it, the Masse is to be reputed vnlauffull: is no parte of Christes Institution. For Christ ordeined the Sacrament, after consecration and oblation done, to be receiued and eaten. And for that ende he sayd: *Accipite, manducate, bibite*: take, eate, drinke. Here in cōsisteth his Institution.

Number of cōmunicants,  
place, tyme, vvith  
other rites, bee  
not of  
Christes  
Institutiō

Now as for the number of the communicantes, how many shuld receiue together in one place, and in what place, what tyme, sitting at table (as some would haue it) standing or kneeling, fasting, or after other meates: and whether they shuld receiue it in  
their

their handes, or with their mowthes, and other the like orders, maners and circumstāces: all these thinges pertain to the ceremonie of eating, the obseruation whereof dependeth of the churches ordinance, and not of Christes Institution. And therefore S. Augustine writing to Ianuarius sayeth: *Saluator non praecepit, quo deinceps ordine sumeretur, ut Apostolis, per quos dispositurus erat Ecclesiam, seruaret hunc locum.* Epist. 118. Our Sauour gaue not commaundement in what order it shuld be receiued, meaning to reserue that matter to the Apostles, by whom he would directe and dispose his church. Wherefore the receiuing of the Sacrament being the Institution of Christ, and the maner, number, and other rites of the receiuing not fixed nor determined by the same, but ordered by the Churches disposition: whether many or fewe, or but one, in one place receiue: for that respecte the ministration of the priest is not made vnlauffull.

But if they alleage against vs the exāple of Christ, saying that he receiued it not alone, but did communicate with his twelue Apostles, and that we ought to folow the same: I answer, that we are bounde to folow this example, *quo ad substantiam, nō quo ad externam ceremoniam.* for the substance, not for the outward ceremonie, to the which pertaineth the number and other rites, as is a fore sayde. Christes exāple importeth necessitie of receiuing onely, the other rites, as number, place, tyme etc. be of congruence and order. In which thinges the church hath taken order, willing and charging, that all shall communicate, that be worthy and disposed. And so it were to be wished,

E as often.



as oftentimes as the priest doth celebrate this high sacrifice, that there were some, who worthely disposed, might receiue their rightes with him, and be partakers sacramentally of the body and bloude of Christ with him. But in case such do lacke, as we haue sene that lacke commonly in our tyme: yet therefore the continuall and dayly sacrifice ought not to be intermitted. For sith this is done in remembraunce of Christes oblation once made on the Crosse for the Redemption of all mankind, therefore it ought dayly to be celebrated thorough out the whole church of Christ, for the better keeping of that great benefite in remembraunce: and that though none receiue with the priest. And it is sufficient in that case, if they that be present, be partakers of those holy mysteries spiritually, and communicate with him in prayer and thanks geuing, in faith and deuotion, hauing their mynde and will to communicate with him also sacramentally, when tyme shall serue.

In his sermon.  
mo. fo. 41.

M. Iuell and many other of that syde, thinke to haue an argument against priuate Masse, of the word *Communio*, as though the sacrament were called a communion, in cōsyderation of many receiuers together. So he calleth that a Communion, which is for the whole congregation to receiue together. And therefore in his sermon oftentimes he maketh an opposition between priuate Masse and communion, and alleaging diuerse places where mention is of a communion, inferreth of eche of them an argument against priuate Masse. But this argument is weake and vterly vnlearned, as that which procedeth of ignorance.

rance. For it is not so called, because many, or as M. Iuell teacheth, the whole congregation, communiceth together in one place: but because of the effecte of the Sacrament, for that by the same we are ioyned to God, and many that be diuerse, be vnited together, and made one mysticall body of Christ, which is the church, of which body by vertue and effecte of this holy Sacrament, all the faithfull be membres one of an other, and Christ is the head. Thus diuerse auncient doctoures doo expounde it, and specially *Didonysius Areopagita*, where speaking of this sacrament, he sayeth: *Dignissimum hoc Sacramentum sua praestantia reliquis sacramentis longè antecellit. atque ea causa illud merito singulariter communio appellatur. Nam quauis vnumquodq; sacramentum id agat, vt nostras vitas in plura diuisas, in vnicum illum statum, quo Deo iungimur, colligat, attamen huic Sacramento Communionis vocabulum praecipue ac peculiariter congruit.* This most worthy Sacrament is of such excellencie, that it passeth farre all other sacramentes. And for that cause it is alonely called the communion. For albe it euery Sacrament be such, as gathereth our lyues that be diuided a sunder many wayes in to that one state, whereby we are ioyned to God: yet the name of cōmunion is fitte and conuenient for this sacrament specially and peculiarly, more then for any other. By which wordes and by the whole place of that holy father, we vnderstand, that this sacramēt is specially called the communion, for the speciall effecte it worketh in vs, which is to ioyne vs nearely to God, so as we be in him, and he in vs, and all we that beleue in him, one body in  
E ij Christ.

why the  
sacramēt  
is called a  
cōmuniō.

*Ecclesiast.*  
hierarch.  
cap. 3.



De cena  
domini.

1. Tim. 3.

Inter epi-  
stolas Au-  
gustini.  
epist. 14.

Christ. And for this in dede we doo not commu-  
 nicate alone. For in asmuch as the whole church of  
 God is but one house, as Saint Cyprian sayeth, *Vna est  
 domus ecclesie, in qua agnus editur.* There is one house of  
 the church, wherein the lambe is eaten: and S. Paul  
 sayeth to Timothe, that this house of God, is the  
 church of the lyuing God: who so euer doth eate  
 this lambe worthely, doth communicate with al chri-  
 sten men, of all places and countries, that be in this  
 house, and doo the like. And therefore S. Hierom a  
 priest shewing him selfe loth to contend in writing  
 with S. Augustine a bishop, calleth him a bishop of  
 his communion. His wordes be these. *Non enim conue-  
 nit, ut ab adolescentia vsque ad hanc aetatem, in monasteriolo cum  
 sanctis fratribus labore desudans, aliquid contra Episcopum com-  
 munionis mee scribere audeam, & eum Episcopum, quem ante capi  
 amare, quam nosse.* It is not meete (sayeth he) that I oc-  
 cupied in labour from my yowth vntil this age, in a  
 poore monasterie with holy brethren, shuld be so  
 bolde as to write any thing against a bishop of my  
 communion, yea and that bishop, whom I beganne to  
 loue, er that I knewe him. Thus we see, that S. Hie-  
 rom and S. Augustine were of one communion, and  
 dyd communicate together, though they were farre a  
 sunder, the one at Bethlehem in Palestina, the other  
 at Hippo in Aphrica. Thus there may be a Com-  
 munion, though the communicantes be not together  
 in one place. What if foure or fyue of sundry houses  
 in a sicknes tyme being at the pointe of death in a  
 parrish, requyre to haue their rightes er they departe?  
 The priest after that he hath receiued the sacrament  
 in the

in the church, taketh his naturall sustenance and dyneth. and then being called vpon, carieth the reste a mile or two to the sicke, in eche house none being disposed to receiue with the sicke, he doth that he is requyred. Doth he not in this case communicate with them, and doo not they cōmunicate one with an other, rather hauing a will to communicate together in one place also, if oportunitie serued? Elles if this might not be accōpted as a lawfull and good communion, and therefore not to be vsed: th'one of these great inconueniences shuld wittingly be committed. That either they shuld be denyed that necessarie vitayle of lyfe at their departing hence, which were a cruel iniurie, and a thing contrary to the examples and godly ordināces of the primitiue church: Or the priest rather for companies sake then of deuotion, shuld receiue that holy meate, after that he had serued his stomake with cōmon meates, which likewise is against the aunciēt decrees of the church. Euen so the priest that receiueth alone at Masse, doth communicate with all them that doo the like, in other places and countries.

Now if either the priest, or every other christen man or woman might at no tyme receiue this blessed Sacrament, but with mo together in one place: then for the enioying of this great and necessary benefite, we were bounde to condition of a place. And so the church delyuered from all bondage by christ and set at libertie, shuld yet for all that be in seruitude, and subiection vnder those outward thinges, which S. Paul calleth, *infirmis & egenis elementa*, weake

Necessitie  
of many  
cōmuni-  
cants to-  
gether,  
contrarie  
to the li-  
bertie of  
the gos-  
pell.

Galat. 4.



and beggarly ceremonies after the English Bibles translation. Then where S. Paul blamyng the Galatians sayeth, *Ye obserue dayes and monethes and tymes*, For this bondage he might likewise blame vs, and saye, ye obserue places. But S. Paul would not we shuld retourne againe to these, which he calleth elemētes, for that were lewishe. And to the Colossians he sayeth,

Colos. 2.

*We be dead with Christ from the elementes of this worlde.*

Now, if we excepte those thinges, which be necessarily requyred to this Sacrament by Christes institution, either declared by writtē scriptures, or taught by the holy ghost, as bread and wyne mingled with water for the matter, the due wordes of Consecration for the forme, and the priest rightely ordered, hauing intention to doo as the churche doth, for the ministerie: all these elementes and all outward thinges be subiecte to vs, and serue vs being members of Christes churche. In consideration whereof S. Paul sayeth to the Corinthians, *Omnia enim vestra sunt, etc.*

Similiter  
& calicem  
miscēs ex  
vino &  
aqua, &  
sanctifi-  
cās, tradi-  
dit eis, di-  
cēs, bibite  
etc. Cle-  
mēs in Ca-  
none Li-  
turgie lib.  
8. apostol.  
cōsti. c. 17  
1. Cor. 3.

*All thinges are yours, whether it be Paul, either Apollo, either Cephas: whether it be the worlde, either lyfe, either death, whether they be present thinges, or thinges to come, all are yours, and ye Christes, and Christ is Gods.*

Againe where as the auncient and great learned Bishop Cyrillus teacheth plainely and at large, the meruelouse vniting and ioyning together of vs with Christ, and of our selues in to one bodie by this sacrament: seing that all so vnited and made one body, be not for all that brought together in to one place, for they be dispersed abroad in all the worlde: thereof we may well conclude, that to this effecte  
the

the being together of communicantes in one place is not of necessitie. His wordes be these, much agreeable to *Dionysius Areopagita* a fore mentioned. *Vt igitur inter nos & Deum singulos vniret, quannus corpore simul & anima distemus, modum tamen adinuenit, consilio patris & sapientiae suae conuenientem. Suo enim corpore credentes per communionem mysticam benedicens, & secum, & inter nos, vnum nos corpus efficit.* (Quis enim eos, qui vnus sancti corporis vnione in vno Christo vniti sunt, ab hac naturali vnione alienos putabit? Nam si omnes vnum panem manducamus, vnum omnes corpus efficitur: diuidi enim atque seiungi Christus non patitur.

In Ioan.  
lib. ii. c. 23

That Christ might vnite euery one of vs within our selues, and with God, although we be distant both in body and also in soule, yet he hath deuised a meane conuenable to the counsell of the father, and to his own wisdom. For in that he blesteth them that beleue, with his own body through the mysticall Communion, he maketh vs one body both with him selfe, and also betwen our selues. For who will thinke them not to be of this natural vnion, which with the vnion of that one holy body, be vnited in one Christ? For if we eate all of one bread, then are we made all one body: for Christ may not be diuided, nor done asunder.

Thus we see after this auncient fathers learning grounded vpon the scriptures, that all the faithfulls blessed with the body of Christ through the mysticall communion, bee made one body with Christ, and one body betwen them selues. Which good blessing of Christ is of more vertue, and also of more necessitie, then that it may be made frustrate by condi-



Many  
maye cō-  
municate  
together,  
not being  
in one  
place to-  
gether.  
Sermon  
fol. 51.

Ecclesiast.  
hist. lib. 5.  
cap. 24.

Græca sic  
habēt, ali-  
ter quàm  
Rufini  
versio  
vulgata.

condition of place, specially where as is no wylfull breache nor contempte of most semely and conuenable order. And therefore that one may communicate with an other, though they be not together in one place, (which M. luell denyeth with as peeuish an argument of the vse of excommunication, as any of all those ys, that he scoffeth at some catholike writers for) and that it was thought lawfull and godly by the fathers of the auncient church neare to the Apostles tyme, it may be well proued by diuerse good auctorities.

*Irenæus* writing to Victor Bishop of Rome concerning the keeping of Easter, *As Eusebius Casariensis reciteth*, to the intent Victor shuld not refrayne from their cōmuniō, which kepte Easter after the custome of the churches in Asia fownded by S. Iohn th' Euangeliste, sheweth, that when bishoppes came from forreine parties to Rome, the bishoppes of that see vsed to send to them, if they had ben of the catholike faith, the Sacrament, to receiue, whereby mutuall communion between them was declared. *Irenæus* his wordes be these. *Qui fuerunt ante te presbyteri, etiam cum non ita obseruarent, presbyteris ecclesiarum, (cum Romam accederent) Eucharistiam mittebant.* The priestes (by which name in this place bishoppes are vnderstanded) that were afore thy tyme, though they kepte not Easter as they of Asia dyd, yet when the bishoppes of the churches there came to Rome, dyd sende them the sacrament. Thus those bishoppes dyd communicate together, before their meeting in one place.

*Iustinus* the Martyr likewise describing the maner  
and

and order of christen Religion of his tyme touching the vse of the Sacrament, sayeth thus. *Finitis ab eo, qui presertus est, gratijs & orationibus, & ab universo populo facta acclamatione, Diaconi, quos ita vocamus, unicuique, tum temporis presenti, panis et aqua & vini consecrati dat participationem, & ad eos, qui non adsunt, deferunt.* When the priest hath made an ende of thanks and prayers, and all the people therto haue sayde amen: They, which we call deacons, geue to euery one then present, bread and water and wyne consecrated, to take parte of it for their housell, and for those that be not present, they beare it home to them. Thus in that tyme they that serued God together in the common place of prayer, and some others that were absent, letted from comming to their companie by sickenes, busines, or other wise: communicated together, though not in one place. and no man cryed out of breaking the Institution of Christ.

Apolog. 1.

And because M. Iuell is so vehement against priuate Masse, for that the priest receiueth the Sacrament alone, and triumpheth so much, as though he had wonne the fiede, making him selfe mery with these wordes, in dede with out cause: *Vberius then Was the priuate Masse? Where then was the single Communion all this while?* he meaneth for the space of fyx hundred yeres after Christ, as there he expresseth: I will bring in good euidence and witnes, that long before S. Gregories tyme that he speaketh of, yea from the beginning of the church, faithfull persones both men and women receiued the sacrament alone, and were neuer therefore reprobued, as breakers of Christes Institution,

In his fess  
mo. fo. 43

F tion,



tion. And er I enter in to the rehearfall of the places which I am hable to shewe for this purpose, one question I demaunde of M. Iuell. If they which remained at home, of whom *Iustinus Martyr* writeth, received the communio by them selues alone lafully, why may not the priest doo the same in the church serving God in most deuoute wise in the holy sacrifice of the Masse, lacking comparteners with out any his default? Haue the Sacramentaries any Religion to condemne it in the priest, and to alowe it in laye folke? What is in the priest, that shuld make it vnlawfull to him, more then to the people? Or may a laye man or woman receiue it kepte a long tyme, and may not a priest receiue it forth with, so sone as he hath consecrated and offred? And if case of necessity be alleaged for the laye, the same may no lesse be alleaged for the priestes also wanting comparteners with out their default. For other wise the memorie and recording of our lordes death shuld not according to his commaundemēt be celebrated and done. Well, now to these places.

Protes  
for priu-  
te Masse.

Lib. 2. ad  
uxorem.

Tertullian exhorting his wife, that if he dyed before her, she maye not againe, specially to an Infidell, shewing that if she dyd, it would be hard for her to obserue her Religion with out great inconuenience, sayeth thus. *Non sciet maritus, quid secretū ante omnem cibum gustes? Et si sciueris, panem, non illū credet esse, qui dicitur.* Will not thy husband knowe what thou eatest secretly before all other meate? And if he doo knowe, he will beleue it to be bread, and not him, who it is called. He hath the like saying in his booke, *De corona*

*rona militis.* Which place plainly declareth vnto vs the beleefe of the church then in three great pointes by M. Iuell and the rest of our Gospellers vtterly denied. The one, that the communio maye be kepte, the second, that it may be receiued of one alone without other cōpanie, the third, that the thing reuerently and deuoutly before other meates receiued, is not bread, as the infidels then, and the Sacramentaries now beleue: but he who it is sayde to be of Christen people, or who it is called, that is, our maker and Redemer, or, which is the same, our lordes bodye. And by this place of Tertullian, as also by diuerse other auncient doctoures, we may gather, that in the tymes of persecution the maner was, that the priestes deliuered to deuoute and godly men and women the Sacrament consecrated in the church, to carye home with them, to receiue a parte of it euery morning fasting, as their deuotio serued them, so secretly as they might, that the infidels shuld not espie them, nor gete any knowledge of the holy mysteries. And this was done, because they might not assemble them selues in solemne congregation, for feare of the infidels amongst whom they dwelte. Neither shud the case of necessitie haue excused them of the breach of Christes commaundemet, if the sole communion had ben expressely forbydden, as we are borne in hande by those that vphold the contrarie doctrine. And Origen that auncient doctour and likewise S. Augustine doth write of the great reuerence, feare, and warrenes, that the men and women vsed in receiuing the Sacrament in a cleane linnen cloth to cary it home

F ij with

Origen in  
Exod. ho-  
milia. 13.  
Aug. ho-  
mil. 26. in  
lib. 50. ho-  
mil. & ser-  
mone. 252  
de tēpora



with them for the same purpose.

In sermo-  
ne de lap-  
sa

Ecclesiast.  
hist. lib. 6.  
cap. 34.

Saint Cyprian writeth of a woman that dyd the like, though vnworthely, after this sorte. *Cum quadam arcam suam, in qua domini sanctum fuit, manibus indignis tenuisset aperire, igne inde surgente, deterrita est, ne auderet attingere.* When a certaine woman went about to open her cheste, wherein was the holy thing of our lorde, with vnworthy handes, she was frayed with fyer that rose from thence, that she durst not touche it. This place of S. Cypriane reporteth the maner of keping the Sacrament at home, to be receiued of a deuout christen person alone at conuenient tyme. The example of Serapion, of whom *Dionysius Alexandrinus*, writeth, recited by *Eusebius*, confirmeth our purpose of the single communion. This Serapion one of Alexandria, had committed idolatrie, and lying at the pointe of death, that he might be reconciled to the churche, before he departed, sent to the priest for the Sacrament, the priest being him selfe sicke and not hable to come, gaue to the ladde that came of that errand, *parum Eucharistiae, quod infusum iussit seni praeberi.* a litle of the Sacrament, which he commaunded to be powred in to the olde mānes mowth. And when this solēnitie was done, (sayeth the storye) as though he had broken certaine chaynes and giues, he gaue vp his ghost cherefully.

Of keping the sacrament secretly at home, and how it might be receiued of deuoute persons alone with out other companie, I wene none of the auncient doctours wrote so playnely, as S. Basile, in an epistle, that he wrote to a noble woman called *Caesaria*,

saria, which is extant in grecke, whither he sayeth further that this maner beganne not first in his tyme, but long before, his wordes be these. *Illud autem in persecutionis temporibus necessitate cogi quampiam, non presens sacerdos aut ministro comunione propria manu sumere, nequaquam esse graue, superuacaneum est demonstrare, propterea quod longa consuetudine, & ipso rerum usu confirmatum est. Omnes enim in eremis solitariam vitam agentes, ubi non est sacerdos, communionem domi seruantes, a seipsis communicant. In Alexandria vero & in Aegypto, unusquisque eorum qui sunt de populo, plurimum habet communionem in domo sua. Semel enim sacrificium sacerdote consecrante & distribuyente, merito participare & suscipere credere oportet. Etenim & in Ecclesia sacerdos dat partem, et accipit eam is qui suscipit, cum omni libertate, et ipsam admonet oratione propria manu. Idem igitur est virtute, siue unam partem accipiat quisquam a sacerdote, siue plures partes simul.*

As concerning this, that it is no greuousse offence, for one to be driue by necessitie in the tymes of persecution to receiue the comunio with his owne hand, no priest nor deacon being present: it is a thing superfluousse to declare, for that by long custome and practise it hath ben confirmed and taken place. For all they which lyue a solitary lyfe in wildernes, where no priest is to be had, keping the comunio at home, doo communicate with them selues alone. And in Alexandria and in Egypte, every one of the people, for the most parte hath the communion at home in his house. For when as the priest doth once consecrate and distribute the hoste, it is reason we beleue that we ought to be partakers of it, and he that taketh it, receiue it with out all scruple of conscience.



and putteth it to his mowth with his owne hande.

And so it is of one vertue, whether any body take one parte of the priest, or mo partes together. This

saith S. Basile. In this saying of Basile, it is to be no-

1 ted, first, that necessitie here hath respecte to the lacke of priest and deacon: So as in that case the Sacrament might be receiued of a faithfull person with his owne

2 hande. And that for the ratifying of so doing, he al- leageth continuance of custome, which for vs in this

point of the sole receiuing, maye in more ample wise be alleaged.

3 Agayne, that holy Eremites lyuing in wildernes a parte from companie, and also the deuout people of Alexandria and Egypte, receiued the com-

4 munion alone in their celses and howses. Further more that the hoste once consecrated of the priest,

is alwayes to be receiued, whether of many together, or of one alone, by him it seemeth not to force.

5 Finally, that whether a man take at the priestes hande the blessed Sacrament in one piece or mo pie-

ces, and receiue them at conuenient tymes, when de- uotion best serueth: the vertue, effecte, and power thereof is one. By which auctoritie reseruati- on is

auouched. Doubtles where he speaketh so precisely and particularly of sundry cases touching the order of receiuing, if he had ben of M. Iuelles opinion, that the Sacrament may not be receiued of one with out

a certaine number of communicantes together, he would not so haue passed ouer that matter in silēce,

much lesse written so plainely of the contrary. Now that the communion thus kepte in wildernes and in

Egypte, places of extreme heate, where wyne in small

quantie

Reserua-  
tion of  
the Sacra-  
ment.

quantio

quantie as is for that purpose conuenient, can not be long kepte from sowing and chaunging his nature, was in the forme of bread only, and not also of wyne: I differre to note it here, because it pertaineth to the treatise of the nexte Article.

It appeareth evidently by witnes of saint Hierome also, that this custome of receiuing the communion priuately at home cōtynewed among Christen men at Rome not only in tyme of persecution, but also afterward when the church was at rest and peace, so as the case of necessitie can not here serue them for mainetenaunce of their straunge negative in this point. These be his wordes. *Scio Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant, quod nec reprehendo, nec probo. Vnusquisque enim in suo sensu abundat. Sed ipsorum conscientiam conuenio, qui eodem die post coitum communicant, & iuxta Persium, noctem flumine purgant: quare ad Martyres ire non audent? Quare non ingrediuntur Ecclesias? An alius in publico, alius in domo Christus est? Quod in Ecclesia non licet, nec domi licet. Nihil Deo clausum est, & tenebræ quoque lucent apud Deum. Probet se unusquisque, & sic ad corpus Christi accedat.* I know this custome is at Rome, that Christen folke receiue the body of Christ dayly, which I doo neither reprove, nor allowe. For euery mā hath ynough in his owne sense. But I appose their cōscience, which doo communicate that same daye, as they haue done wedlocke worke, and as Persius sayth, doo ryne night filth with running water: why dare not they goe to Martyrs Shrynes? Why goe not they in to churches? what, is there one Christ abroad, and an other Christ with in the house? what so euer is

In Apologia aduersus Iouinianum.

Rom. 1.

cap. 1.

cap. 2.

cap. 3.

cap. 4.

cap. 5.

cap. 6.

cap. 7.

cap. 8.

cap. 9.

cap. 10.

cap. 11.

cap. 12.

not



Hereof  
 speaketh  
 S. Hierom  
 ad Vigilā-  
 tiū, and S.  
 Aug. epi-  
 stola. 137.  
 and Seue-  
 rus Sulpi-  
 tius in vi-  
 ta S. Mar-  
 tini. dial. 3.  
 cap. 7.

not lafull in the church, neither at home is it lau-  
 full. To God nothing is hyddē: yea darknes also shy-  
 neth before God. Let every one examine him selfe,  
 and so come to the body of Christ. S. Hierome re-  
 proueth this in the Romaines, that where as S. Paul  
 ordeined, that for cause of prayer married folke shuld  
 at tymes forbear their carnall imbracings, they not  
 withstanding that, though they had had doing with  
 their wyues, yet receiued their rightes neuertheless  
 daily. And yet what daye they had so done they durst  
 not goe to churches, where martyrs toūbes were, there  
 to receiue our lordes body. For it is to be vnderstāded  
 for better knowledge hereof, that such as knewe the  
 selues to haue done any vncleannes, were afrayd in  
 th'old tyme to come to the Martyrs Sepulchres.  
 For there commonly by miracle such thinges were  
 bewrayed, and many tymes by open confession of  
 the parties, whether they would or no. *Erasmus*  
 in his Scholies ypon this place of S. Hierome sayeth  
 thus. Of this place we gather, that in th'olde tyme  
 euery one was wonte to receiue the body of Christ  
 at home in his house, that would. He sayeth further,  
*Idem videtur innuere Paulus, cum ait: an domus non habe-*  
*tis ad manducandū?* S. Paul sayeth he, semeth to meane  
 the same thing, where he sayeth, haue you not houses  
 to eat in? Thus *Erasmus* gathereth proufe of priuate,  
 or as M. Iuell gesteth, *Single Communion*, out of the  
 scriptures, and he was as wel learned in them as M.  
 Iuell is. Yet here in I leaue *Erasmus* to his owne de-  
 fence. By this we may vnderstand, that in the auncient  
 tymes of the Church, the receiuing of the Commu-  
 nion

nion of one by selfe alone, was well allowed. And though it was done but by one faithfull person at once in one place, yet was it called a communion both of S. Basile, and also of S. Hierom, cleane contrary to M. Iuelles sense. It is to be iudged that they knew the Institution of Christ, so well as he, or any other of these newe Maisters, and that their conscience was such, as if Christes ordinance therein had ben broken, they would not haue winckte at it, ne with their vngodly silence confirmed such an vngodly custome. Verely for excuse of this sole receiuing, necessitie can not iustly be alleaged.

*Damasus* Bishop of Rome in S. Hieromes tyme writeth in *libro Pontificali*, that *Milciades* Pope and Martyr, ordeined that the Sacrament in sundry portions consecrated by a bishop, shuld be sent a broade among the churches for cause of heretikes, that the catholike people of the churches (which word here signifieth as the greke word *παροικια* doth, so as it is not necessarie to vnderstand that the sacrament was directed only to the materiall churches, but to the people of the parrishes) might receiue the catholike communion, and not communicate with heretikes. Which doubteles must be vnderstanded of this priuate and single communion in eche catholike mans house, and that where heretikes bare the swea, and priestes might not be suffred to consecrate after the catholike vsage. Elles if the priestes might with out let or disturbance haue so done, then what nede had it ben for *Milciades*, to haue made such a prouision for sending abroad hostes sanctified for that purpose

G by the



by the cōsecration of a Bishop? The place of *Damasus* hath thus. *Milciades fecit, vt oblationes consecratae per Ecclesias ex consecratu Episcopi (propter hæreticos) dirigerentur.* Milciades ordeined that consecrated hostes shuld be sent abroade amongst the churches, prepared by the consecration of a bishop. The two wordes *propter hæreticos*, for heretikes, added by Ado the writer of Martyrs lyues, openeth the meaning and purporte of that decree.

Here haue I brought much for proufe of priuate and single communion, and that it hath not onely ben suffered in tyme of persecution, but also allowed in quiet and peaceable tymes, euen in the Church of Rome it selfe, where true Religion hath euer ben most exactly obserued aboue all other places of the worlde, and from whence all the churches of the West hath taken their light. As the Bishops of all Gallia that now is called Fraunce, doo acknowledge in an epistle sent to Leo the Pope, with these wordes. *Vnde religionis nostræ propicio Christo, fons & origo manauit.* From that Apostolike see by the mercie of Christ, the fontaine and spring of our Religion hath come.

Epistola  
proxima  
post 51. in-  
ter episto-  
las Leonis

More could I yet bryng for confirmation of the same, as th'exemple of *S. Hilaria* the virgine in the tyme of *Numerianus*, of *S. Lucia* in Diocletians tyme done to martyrdom, of *S. Maria Aegyptiaca*, and of *S. Ambros*: of which euery one, as auncient testimonies of ecclesiasticall histories, and of Paulinus doo declare, at the houre of their departure hence to God, receiued the holy Sacrament of th'aulter for their viage

viage prouision, alone: But I iudge this is ynough, and if any man will not be perswaded with this, I doubt whether with such a one a more number of authorities shall any thing priuaile.

Now that I haue thus proued the single communion, I vse their own terme, I desire M. Iuell to reason with me soberly a word or two. How saye you Syr? doo you reprove the Masse, or doo you reprove the priuate Masse? I thinke what so euer your opinion is herein, your answer shall be, you allow not the priuate Masse. For as touching that the Oblation of the body and bloude of Christ done in the Masse, is the sacrifice of the church, and proper to the new testament, commaunded by Christ to be frequented according to his institution: if you denye this, make it so light as you liste: all those authorities, which you denye vs to haue for proufe of your great number of articles, will be fownde against you: I meane doctoures, general councelles the most aunciēt, th' example of the primitiue church, the scriptures, I adde further reason, consent vniuersall and vncontrolled, and tradition. If you denye this, you must denye all our Religion from the Apostles tyme to this daye, and now in the ende of the world, when iniquitie aboudeth, and charitie waxeth colde, when the sonne of man cōming shall scarcely finde faith in the earth, begynne a new. And therefore you M. Iuell knowing this well ynough, what so euer you doo in dede, in worde, as it appeareth by the litle booke you haue set foorth in printe: you pretende to disallow, yea most vehemētly to improue the priuate Masse. Vpon



this resolution, that the Masse, as it is taken in generall, is to be allowed : I enter further in reason with you, and make you this argument . If priuate Masse in respecte only of that it is priuate after your meaning, be reproveable, it is for the single communion, that is to saye, for that the priest receiueth the Sacrament alone. But the single communion is lafull, yea good and godly : ergo the priuate Masse in this respecte that it is priuate, is not reproveable , but to be allowed, holden for good and holy, and to be frequented. If you denye the first proposition, or maior, then must youe shew for what elles you doo reprove priuate Masse in respecte only that it is priuate, then for single communion. If you shew any thing elles, then doo you digresse from our purpose , and declare, that you reprove the Masse . The minor you can not denye , seing that you see how sufficiently I haue proued it. And so the priuate Masse in that respecte only it is priuate, is to be allowed for good, as the Masse is. Mary I denye not but that it were more commendable, and more godly on the churches parte, if many wel disposed and examined , would be partakers of the blessed Sacrament with the priest . But though the Clergie be worthely blamed for negligence herein, through which the people may be thought to haue growen to this slaknes and indeuotion: yet that notwithstanding , this parte of the catholike Religion remaineth sownde and faultles. For as touching the substance of the Masse it selfe, by the single communion of the priest, in case of the peoples coldenes and negligence, it is nothing impaired. Elles  
if the

if the publike sacrifice of the church might not be offered with out a number of communicantes receiving with the priest in one place: then would the auncient fathers in all their writings some where have complained of the ceasing of that, which eue-ry where they call *quotidianum & iuge sacrificium*, the dayly and cōtinuall sacrifice: of which their opinion is, that it ought dayly to be sacrificed, that the death of our lord and the worke of our Redēption might alwayes be celebrated and had in memorie, and we thereby shewe our selues according to our bounden duetie myndefull and thankfull. But verely the fathers no where complaine of intermitting the daily sacrifice, but very much of the slaknes of the people, for that they came not more often vnto this holy and holesome banquet: and yet they neuer compelled them thereto, but exhorting them to frequēt it worthely, lest they should be to their owne conscience.

S. Ambros witnesseth that the people of the East, had a custome in his tyme to be houseled but once in the yere. And he rebuketh sharply such as folowe them, after this sorte. *Si quotidianus est cibus, cur post annum illum sumis, quemadmodum Græci in Oriente facere consueuerunt?* If it be our daily meate (sayeth he) why takest it but once in the yere, as the Grekes are wonte to doo in the East? S. Augustine vttereth the same thinge almost with the same wordes. And in the second booke, *De sermone Domini in monte* the twelfth chapter, expownding the fourth petition of our lordes prayer, *Gene vs this daye our dayly bread*, shewing that this may be taken either for materiall

Lib. 6. de  
sacra. ca. 4.

De verbis  
domini se-  
cū dū Lu-  
cā. ho. 28.

G iij bread,



bread, either for the sacrament of our lordes body, or for spirituall meate, which he alloweth best : would that concerning the sacrament of our lordes body, they of the Easte shuld not moue question, how it might be vnderstanded to be their dayly bread, which were not dayly partakers of our lordes supper, where as for all that, this bread is called dayly bread: There he sayeth thus: *Vt ergo illi taceant, neque de hac re sententiam suam defendant, vel ipsa auctoritate Ecclesiae sint contenti, quod sine scandalo ista faciunt, neque ab eis qui ecclesiis praesunt, facere prohibentur, neque non obtemperantes condemnantur.* Wherefore that they holde their peace, and stand not in defence of their opinion, let them be contēt at least waye with the auctoritie of the church, that they doo these things with out offence thereof taken, neither be forbidden of those that be ouer the churches, neither be condemned, when they disobeye. Here we see by S. Augustine, that they of the Orient, who so seldom receiued the sacrament, were holden for all that, for Christē people by the auctoritie of the church, none offence thereof was taken, neither were they inhibited of their custome, and though they obeyed not their spirituall gouernours mouing them to receiue more often, yet were they not condemned, nor excommunicated.

In 10. cap.  
ad Hebr.  
hom. 17.

S. Chrysostome many tymes exhorting his people to prepare them selues to receiue their rightes at least at Easter, in one place sayeth thus. What meaneth this? The most parte of you be partakers of this sacrifice but once in the yere, some twyse, some oftener.

ner. Therefore this that I speake, is to all, not to them onely that be here present, but to those also that lyue in wildernes. For they receiue the sacramēt but once in the yere, and peraduenture but once in two yeres. Well what then? whom shall we receiue? those that come but once, or that come often, or that come seldom? Soothly we receiue them that come with a pure and a cleane conscience, with a cleane harte, and to be shorte, with a blamelesse lyfe. They that be such, let them come allwayes, and they that be not such, let not them come not so much as once. Why so? because they receiue to them selues iudgement, damnation, and punishment. The aunciēt doctoures, specially Chrysostome and Augustine, be full of such sentences.

Now to this ende I dryue these allegations, leauing out a great number of the same sense. Although many tymes the people forbare to come to the communion, so as many tymes none at all were founde disposed to receiue, yet the holy fathers, bishops and priestes thought not that a cause why they shuld not dayly offer the blessed sacrifice, and celebrate Masse. Which thing may sufficiently be proued, whether M. Iuell, that maketh him selfe so sure of the contrary, will yelde and subscribe, according to his promise, or no. Of the dayly sacrifice these wordes of Chrysostome be plaine. *Quid ergo nos? Nonne per singulos dies offerimus? offerimus quidem, sed ad recordationem facientes mortis eius, & vna est hostia, non multæ. etc.* Then what doo we? doo we not offer euery daye? yeas verely we doo so. But we doo it for  
recording

The peo-  
ples fore-  
bearing  
the com-  
muniō, is  
no cause  
vwhy the  
priest  
shuld not  
saye Masse  
In 10. cap.  
ad Hebr.  
homil. 17.



By order  
of the  
laste com-  
munion  
booke, no  
cōmuniō  
may be  
sayd or  
had, vvith  
out three  
doō com-  
municate  
vvith the  
minister  
at leaste,  
of how  
small nū-  
ber so  
euer the  
parrishe  
bee.  
De cōsec.  
dist. 1. can.  
hoc quoq;  
statutū.

recording of his death. And it is one hoste, not many. Here I heare M. Iuell saye, though against his will, I grawnt the dayly sacrifice, but I stand still in my negatiue, that it can not be shewed, there was euer any such sacrifice celebrated, with out a communion, that is, as they will haue it, with out some conuenient number to receiue the sacrament in the same place with the priest. For proufe of this, these be such places as I am perswaded with all. The better learned men that be of more reading then I am, haue other I doubt not.

Soter Byshop of Rome a bout the yere of our lord. 170. who suffred martyrdom vnder *Antoninus Verus* the Emperour, for order of celebrating the Masse, made this statute or decree. *Vt nullus presbyterorum solennia celebrare præsumat, nisi duobus præsentibus, sibiq; respondentibus, & ipse tertius habeatur, quia cum pluraliter ab eo dicitur, Dominus vobiscum, & illud in secretis: Orate pro me: apertissime conuenit, vt ipsius respondeatur salutationi.* This hath ben ordeined, that no priest presume to celebrate the solēnitie of the Masse, excepte there be two present, and answer him, so as he be the third. For whereas he sayeth (as by waye of speaking to many) *our lorde be with you:* and likewise in the Secretes, *Praye you for me:* it semeth euidently conuenient, that answer be made to his salutation accordingly. Which auncient decree requireth not, that all people of necessitie be present, much lesse that all so oftentymes shuld communicate sacramentally, which thing it requireth neither of those two, that ought to be present. If of the bare wordes of  
this

this decree a sufficient argument maye not be made for our purpose, inducing of th'affirmation of that one thing there specified, the denyall of that other thing we speake of, which maner of argumēt is commonly vsed of our aduersaries: the more weight may be put vnto it in this case: for that where as the receiuing of Christes body is a farre greater matter, then to answer the priest at Masse, if that holy bishop and Martyr had thought it so necessary, as that the Masse might not be done with out it: doubteles of very reason and conuenience, he would and shuld haue specially spoken of that, rather then of the other. But for that he thought other wise, he required onely of necessitie, the presence of two, for the purpose aboue mentioned.

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H In that

a Ex concilio Agathē. can. 31. Missas die dominico secularib<sup>9</sup> totas audire, speciali ordine precipi m<sup>9</sup>: ita ut ante benedictionē sacerdotis egredi populus non presumat: quod si fecerint, ab Episcopo publicē confundantur.  
b De cōse. dist. 1. cū ad celebrādas Missas



By order  
of the  
laste com-  
munion  
booke, no  
cōmuniō  
may be  
sayd or  
had, vvith  
out three  
doo com-  
municate  
vvith the  
minister  
at leaste,  
of howv  
small nū-  
ber so  
euer the  
parrishe  
bee.  
De cōsec.  
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hoc quoq;  
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H In that

a Ex con-  
cilio Aga-  
thē. can. 31  
Missas die  
dominico  
secularib⁹  
totas au-  
dire, spe-  
ciali ordi-  
ne precipi-  
m⁹: ita vt  
ante bene-  
dictionē  
sacerdotis  
egredi po-  
pulus non  
presumat:  
quod si fe-  
cerint, ab  
Episcopo  
publicē  
confun-  
dantur.  
b De cōse-  
dist. 1. cū  
ad celebrā-  
das Missas



In that Councell of Agatha we fynde a decree, made by the fathers assembled there, whereof it appeareth, that priestes oftetymes sayd Masse with out others receiuing with them. And this much it is in English. If any man will haue and oratorie or chappell abroad in the countrie, beside the parrish churches, in which lafull and ordinarie assemble is: for the rest of the holydayes, that he haue Masses there, in consideration of weerynesse of the household, with iust ordinance we permitte. But at Easter, Christes Birth, Epiphanie, the Ascension of our lord, Witsunedaye, and Natiuitie of Saint Iohn Baptist, and if there be any other speciall feastes: let them not kepe their Masses, but in the cities and parishes. And as for the clerkes, if any will doo or haue their Masses at the afore sayde feastes in chappelles, onlesse the bishop so comaunde or permitte: let them be thrust out from communion. By this decree we learne, that then Masses were commonly sayd in priuat chappelles at home, at such tymes, as the people were not accustomed to be howseled. For when by commaundement and comon order they receiued their rightes, as in the afore named feastes: then were the priestes prohibited to saye Masses in priuate oratories or chappelles with out the parish churches. And hereof we may plainly vnderstand, that in such places, priestes customeably sayde Masses of their owne and of the householders deuotion, when none of the household were disposed to receiue with them. The like decree is to be fownde, *Cōcilij Aruernensis, cap. 14. Concil. Constantinop. generalis in Trullo. cap. 31.*

Now

Now let vs see what examples of the olde fathers wehaue for the priuate Masse. *Leontius* a Greke bishop of a Cirie in the East Church called *Neapolis*, writing the lyfe of Saint Iohn the holy Patriarke of *Alexandria*, who for his great charitie was cōmonly called *eleemosynarius*, that is, th'almose geuer, telleth this story, whereby it appeareth that at that tyme priuate Masse was vsed. Though the translatour through ignorance of the tyme he lyued in, tourned this lyfe in to latine of meane eloquēce, yet for truthes sake, I will not let to recite that, which I take for my purpose, as I fynde it. *Malitiam reseruante[m] quendam industrium contra alium principem, audiens hic Magnus Ioannes, monuit eum sēpē, & suāsīt ad concordiam, & non potuit eum conuertere ad pacem. Semel ergo ad eum mittit & adducit eum sanctus, quasi pro republica, & facit missas in oratorio suo, nullum habens secum nisi ministrum suum. Cum ergo sancta benedixisset Patriarcha, & orationem Dominicam inchoasset, cōperūt dicere tantum tres illi, Pater noster, Et cum peruenissent ad sermonem quo dicitur, Dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris: Innuīt domestico Patriarcha, vt taceret. Siluit ergo & Patriarcha, & remansit Princeps solus dicens Versum, dimitte nobis, sicut & nos dimittimus. Et statim conuersus sanctus, dicit ei mansueta voce. Vide in quā[m] terribili voce dicas Deo, quoniam sicut ego dimitto, ita & tu dimitte mihi. Et tanquā ab igne statim cruciatū ferens prādictus princeps, cecidit in faciem ad pedes sancti, dicens: Quaecunque iusseris domine, faciet seruus tuus. Et reconciliatus est inimico suo cum omni veritate.* This story soundeth thus in English. This great patriarke Iohn, hearing that a noble man bare



malice to an other noble man, warned him oftentimes of it, and treated with him, to be at accorde, but he could not bring him to be at peace. Wherefore on a daye this holy father sent for the noble man, and causeth him to come to him, as though it were about some matter of the common weale. At that tyme he sayeth Masse in his chappell, hauing none other body with him, but his seruant. When the Patriarke had consecrated the sacrament, and had begonne to saye our lordes prayer, they three onely begonne to saye *Our father*, and so foorth. When they were come to those wordes, *Forgene vs our trespasses, as we forgene them, that trespassed against vs*: the Patriarke made a becke to his seruant, to holde his peace. then the Patriarke held his peace also. and the noble man remained alone, saying foorth the verse, *Forgene vs, as we forgene*: Then the holy father turning him selfe toward him, by and by sayeth with a milde voice. Consider with how terrible wordes thou sayest to God, that as I forgene, so forgene thou me also. Whereat the sayde noble man, as though he had felt the torment of fyer, foorth with fell downe on his face at the holy fathers feete, saying: My lord, what so euer thou byddest me thy seruant to doo, I will doo it. And so he was reconciled vnto his enemye, without all dissembling.

Here M. luell I trowe, will grawnt that this was a priuate Masse. The place was priuate, the audiēce not publike nor cōmon, the purpose touching the noble man, was priuate: The cōmunion also priuate, I meane for the patriarkes parte alone, for besyde that the  
story

story maketh no mention of any other communicantes, he could not be assured of that noble man to communicate with him. For whereas he could by no meanes before bring him to forgeue his enemy, he had but a small coniecture he should bring it to passe now. And agayne though he had conceived no distrust of his reconciliation vpon this holy policie, yet we may doubt, whether the patriarke fourth with, with out further and more mature probation and examination, which *Saint Paul* in this case requireth: would haue admitted him to receiue our lordes body so vpon the suddeine. Now for the seruant, it is a streight case that so holy and so great a Patriarke and bishop of so populouse a citie, as *Alexandria* was, vnderstanding that Masse can not be celebrated with out breach of Christes Institution (as M. Iuell holdeth opinion) excepte he haue a number to communicate with him in the same place: should haue none of his spiritual flocke with him at so weightie a matter of conscience, but one onely, and him his owne household seruant. He was not so simple as not to thinke, that the seruant might be letted from receiuing by some suddeine pange coming vpon him, or with some cogitation and conscience of his owne vnworthines suddeinly coming to his mynde. If either this, or any other let had chaunced, in what case had the patriarke ben then? He had ben like, by M. Iuelles doctrine, to haue broken Christes Institution, and so Gods commaundement, through an others defecte, which were straunge. But I iudge, that M. Iuell, who harpeth so many iarring argumētes against

1. Cor. II.



private Masse vpon the very word *Communion*, will not allowe that for a good and lawfull communion, where there is but one onely to receiue with the priest. Verely it appeareth by his sermon that all the people ought to receiue, or to be dryuen out of the church. Now therefore to an other example of the private Masse.

*Amphilochius* byshop of *Iconium* the head citie of *Lycaonia*, to whom S. Basile dedicated his booke *De Spiritu sancto*, and an other booke intituled *Ascetica*, writing the lyfe of saint Basile, or rather the miracles through Gods power by him wrought, which he calleth, worthy of record, true, and great miracles: specially such as were not by the three most worthy men Gregorie Nazianzene, Gregorie Nyssene, and holy Ephrem, in their Epitaphicall or funerall treatises before mentioned: among other thinges, reporteth a notable story, wherein we haue a cleare testimonie of a private Masse. And for the thing that the storie sheweth, as much as for any other, of the same *Amphilochius* he is called, *Cœlestium virtutum collocutor*, & *angelicorum ordinum comminister*, a talker together with the heauenly powers, and a felowe seruant with orders of Angelles. The story is this. This holy bishop Basile besoughte God in his prayers, he would geue him grace, wisdom and vnderstanding, so as he might offer the sacrifice of Christes bloude sheding, *proprijs sermonibus*, with prayers and seruice of his owne making: and that the better to atcheue that purpose, the holy ghost might come vpon him. After six dayes, he was in a traunce for cause of the  
holy

Memora-  
bilia, & ve-  
ra ac mag-  
na mira-  
cula, in  
præfatio-  
ne.

holy ghostes comming. When the seventh daye was  
 come, he beganne to minister vnto God, that is to  
 witte, he sayde Masse, euery daye. After a certaine  
 tyme thus spent, through faith and prayer he begane  
 to write with his owne hande, *mysteria ministracionis*,  
 the Masse, or the seruice of the Masse. On a night our  
 lord came vnto him in a vision with the Apostles,  
 and layde breade to be consecrated on the holy aul-  
 ter, and stirring vp Basile, sayd vnto him. *Secundum po-  
 stulationem tuam repleatur os tuum laude, etc.* According  
 to thy request, let thy mowth be fylled with praise,  
 that with thyne owne wordes, thou mayst offer vp  
 to me sacrifice. He not able to abide the vision with  
 his eyes, rose vp with trembling, and goyng to the  
 holy aulter, beganne to saye, that he had written in  
 paper, thus. *Repleatur os meum laude, & hymnum dicat  
 gloriae tuae domine Deus, qui creasti nos, & adduxisti in  
 vitam hanc, & ceteras orationes sancti ministerij.* Let  
 my mowth be fylled with prayse, to vtter an hymne  
 to thy glory, Lord God, which hast created vs, and  
 brought vs in to this lyfe, and so foorth the other  
 prayers of the Masse. It foloweth in the story. *Et post  
 finem orationum, exaltauit panem, sine intermissione orans,  
 & dicens: Respice domine Iesu Christe, etc.* After that he  
 had done the prayers of Consecration, he lysted vp  
 the bread, praying continually and saying, Looke  
 vpon vs lord Iesus Christ out of thy holy tabernacle,  
 and come to sanctifie vs, that sittest aboue with thy  
 father, and arte here present inuisibly with vs, vou-  
 chesafe with thy mighty hand to delyuer to vs, and  
 by vs to all thy people, *Sancta Sanctis*, thy holy  
 things



thinges to the holy. The people answered, one holy, one our lord Iesus Christ, with the holy ghost, in glorie of God the father, *Amen*.

Now let vs consyder, what foloweth pertainning most to our purpose. *Et diuidens panem in tres partes, Vnam quidem communicauit timore multo, alteram autem reseruauit conssepelire secum, tertiam Verò imposuit columbae aureae, quae pependit super altare.* He diuided the bread in to three partes, of which he receiued one at his communion, with greate feare and reuerence, the other he reserued, that it might be buried with him, and the third parte he caused to be put in a golden pyxe, that was hanged vp ouer the aulter, made in forme and shape of a dooue. After this, a litle before the ende of this treatise, it foloweth, how that S. Basile at the houre that he departed out of this lyfe, receiued that parte of the hoste, him selfe, which he had purposed to haue enterred with him in his graue, and immediatly as he laye in his bedde, gaue thanks to God, and rendred vp the ghost.

That this was a priuate Masse, no man can denye. Basile receiued the sacrament alone, for there was no earthly creature in that churche with him. The people that answered him, were such, as Christ brought with him. And that all this was no dreame, but a thing by the will of god done in dede, though in a vision, as it pleased Christ to exhibite, *Amphilochius* playnely witnesseth, declaring how that one *Eubulus*, and others the chiefe of that clergie, standing before the gates of the churche, whiles this was in dooing, sawe lightes with in the churche, and men clothed

clothed in white, and heard a voice of people glorifying god, and behelde Basile standing at the aulter, and for this cause at his comming foorth fell downe prostrate at his feete.

Here M. Iuell and his consacramentaries doo stagger I doubt not, for graunt to a priuate Masse they will not, what so euer be brought for proufe of it. and therefore some doubt to auoyd this autoritie must be deuysed. But whereof they shuld doubt, verely I see not. If they doubt any thing of the bringing of the bread and other necessities to serue for cōsecration of the hoste: let thē also doubt of the bread and fleshe, that *Elias* had in the ponde of Carith. Let them doubt of the bread and potte of water, he had vnder the Iuniper tree in *Bersabée*. Let them doubt of the potte of potage brought to *Daniel* for his dyner, from lewerie in to the caue of Lyons at Babylon, by *Abacuk* the prophete. But perhappes they doubt of the auctoritie of *Amphilochius*, that wrote this story. It may well be, that they would be gladde to discredite that worthy bishop. For he was that vigilant pastour and good gouernour of the church, who first with *Letorius* bishop of *Melite*, and with *Flavianus* bishop of *Antioche*, ouerthrewe and vtterly vanquished the heretikes called *Messaliani*, otherwise, eucharist, the first parentes of the Sacramentarie heresie. Whose opinion was, that the holy Eucharistie, that is the blessed Sacrament of th'aulter, doth neither good, nor euil, neither profiteth ought, nor hurteth. even as our sacramentaries doo ascribe all to faith onely, and call the most worthiest sacramēt, none other, but tokening  
I bread

3. Reg. 17.

3. Reg. 19.

Daniel. 14

Theodorit. in hist. eccles. lib. 4. cap. 11. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.



Ca. 16

AN ANSWERE TO I M

Theodor.  
lib. 5. ec-  
clesiast.  
hist. c. 16.

bread, which of it selfe hath no diuine efficacie or operation. Therefore, I wonder the lesse, I saye, if they would *Amphilochius* his auctoritie to be diminished. But for this I will matche them with greate Basile, who esteemed him so much, who loued him so intierly, who honored him so highly with the dedication of so excellent workes. I will ioyne them also with the learned Bishop *Theodoritus*, who semeth to geue him so soueraigne praise, as to any other Bishop, he writeth his stories of, neuer naming him with out preface of great honour, now calling him *admirandum*, the wonderful, at an other tyme, *sapientissimum*, the most wise, and most comonly *laudatissimum*, most praise worthy.

In monod.  
dia.

If they doubt of Basile him selfe, whether he were a man worthy to obtaine by his prayer of God such a vision, it may please them to peruse what *Gregorius Nyssenus*, what holy *Ephre* of *Syria*, and specially, what *Gregorie Nazianzene* wrote of him, which two *Gregories* be not affrayed to compare him with *Elias*, with *Moses*, with *S. Paul*, and with who so euer was greatest, and for vertue of most renome. Whereby without all enuie he hath obtained of all the posteritie, to be called *Magnus*, Basile the great, much more for deserte of vertue and learning, then those other for merite of chiuallrie, the great *Charles*, the great *Pompey*, the great *Alexander*.

If they denye the whole treatise, and saye that it was neuer of *Amphilochius* dooing, that were a shifte in dede, but yet the worst of all, and farthest from reason and custome of the best learned, and much like

like the facte of kyng *Alexander*, who being desy-  
rouse to vndoo the fatall knotte, at *Gordium* a towne  
in *Phrygia*, hearing that the Empier of the worlde  
was boded by an olde prophecie to him, that could  
vnknitte it, not fynding out the endes of the stren-  
ges, nor perceiuing by what meanes he could doo it,  
drew foorth his sworde, and hewed it in pieces, sup-  
plying want of skill, with wilfull violence. For the au-  
thoritie of his treatise, this much I can saye. Be syde  
that it is set foorth in a booke of certaine holy mens  
lyues printed in Colen, and besyde very great likely-  
hode appearing in the treatise it selfe: it is to be sene  
in the librarie of Saint *Nazarius*, in the citie of *Verona*  
in Italie, written in veleme for three hundred yeres  
past, bearing the name of *Amphilochius* bishop of  
*Iconium*.

Now one place more for proufe of priuate Masse,  
at the wyneding vp of this matter, and then an ende  
of this article. This place is twyse fownd in Chryso-  
stō, in an homilie vpon the epistle to the Ephesiāns, and  
more plainely in an homilie *ad populum Antiochenū*.  
Where he hath these very wordes. *Multā video rerū in-*  
*equalitatē. In alijs quidem temporibus cum puri frequenter*  
*sitis, non acceditis, In Pascha vero licet sit aliquid à vobis*  
*patratur, acceditis. O consuetudinem, ô præsumptionem. Sa-*  
*cificium frustra quotidianum. In cassum assistimus altari.*  
*nullus qui communicetur.* I see great inequalitie of  
thinges among you. At other tymes, when as for the  
more parte ye are in cleane lyfe, ye come not to re-  
ceiue your rightes. But at Easter, though ye haue done  
some thing amysse, yet ye come. O what a custome is

Hom. 61.  
ad popul.  
Antioche



A true declaration  
of Chry-  
stomes  
place.

In Missa  
Chrysoft.

this: O what a presumption is this: The dayly sacrifice is offred in vaine. We stand at the aulter, for nought. There is not one, that woll be houseled. Here is to be noted, whereas Chrysoftome sayeth, the daily sacrifice was celebrated in vaine, and the priestes stooode at th'aulter in vaine: it is not to be vnderstanded of the sacrifice in it selfe, as though it were in vaine and frustrate: but this is to be referred to the people, it was in vaine for their parte, that shuld haue receiued their communion with the priestes, who waited daily for them, and cryed out as the maner was, *Sancta sanctis*, holy thinges for the holy. and after that they had receiued the breade the selues, shewing the chalice to the people, sayd: *Cum timore Dei, & fide, & dilectione accedite*. Come ye vp to receiue with the feare of God, with faith and charitie. But all was in vaine. For none came, so colde was their deuotion in that behalfe. Now if Chrysoftome had cause to complaine of the peoples slaknes in comming to the communion, in that great and populouse citie of Antioche, where the scriptures were daily expounded and preached, where discipline and good order was more streightely exacted, where in so great number some of likelyhode were of more deuotion then others: what is to be thought of many other litle townes and villages through the worlde, where litle preaching was heard, where discipline slaked, where the number of the faithfuls being small, and they occupied all together in worldly affayeres, fewe gaue good ensample of deuotion to others? Doubtles in such places was much lesse resorte of the people at  
the

the Masse tyme, to receiue the Sacrament with their priestes. And whereas, least this place might seme plainly to auouche the hauing of Masse without a number communicating with the bishop or priest, for auoyding of this auctoritie, the gospellers answered by waye of coniecture, that in Chrysostomes tyme the priestes and deacons cōmunicated together daily with the partie that offred the Sacrifice, though none of the people dyd: we tell the, that this poore shifte will not serue their purpose. For though they saye, some sufficient number euer cōmunicated with him that celebrated the dayly sacrifice in that great and famouse church of Antioche, where many priestes and deacons were, which neither being denyed they shall neuer be able to proue: what may be sayde or thought of many thousand other lesser churches through the world, where the priest that sayd Masse, had not alwayes in redynes a sufficient number of other priestes and deacons to receiue with him, so to make vp a communion? Of such churches it must be sayde, that either the Sacrifice ceased, and that was not done which Christ commaunded to be done in his remembrāce, which is not to be grawnted: or that the memorie of our lordes death was oftentymes celebrated of the priestes in the daily oblation without tarying for others to cōmunicat with them, and so hadde these churches priuate Masses, as the churches now a dayes haue. Now to conclude, of this most euident place of Chrysostome, euery childe is hable to make an inuincible argumēt against M. Iuell for the priuate Masse, as they call it, in this sorte. By



reporte of Chrysostome, the sacrifice in his tyme was daily offred, that is to saye, the Masse was celebrated, but many tymes no body came to communicate sacramentally with the priestes, as it is before proued: ergo there were Masses done with out other receiuing the Sacrament with the priestes. And then further, ergo priuate Masses in Chrysostomes dayes were not straunge, and then yet one steppe further, there to staye: Ergo M. Iuel according to his owne promise and offre, must yelde, subscribe and recant.

Iuell.

*Or that there was then any communion ministred vnto the people vnder one kynde.*

Of communion vnder one kynde.

ARTICLE. II.

**T**His being a Sacramēt of vnitie, euery true christen man ought in receiuing of it, to consyder, how vnitie may be acheued and kepte, rather thē to shewe a streightnes of conscience aboute the outward formes of bread and wyne, to be vsed in the administratiō of it: and that so much the more, how much the ende of euery thinge, is to be esteemed more, then that, which serueth to the ende. Otherwise herein the breache of vnitie is so litle recompensed by the exacte kepinge of th'outward ceremonie, that according to the saying of S. Augustine, who so euer taketh the mysterie of vnitie, and kepeth not the bonde of peace, he taketh not a mysterie for him selfe, but a testimonie against him selfe.

There-

Therefore they haue great cause to weigh with them selues, what they receiue in this sacrament, who moued by slender reasons made for bothe kyndes, do rashely and dangerously condemne the church, for geuing of it vnder one kinde, to all, that doo not in their owne persons consecrate and offer the same in remembraunce of the sacrifice once offered on the crosse. And that they may thinke the church to stand vpon good growndes herein, may it please them to vnderstand, that the fruite of this sacramēt, which they enioye that worthely receiue it, dependeth not of the outward formes of bread and wine, but redoundeth of the vertue of the fleshe and bloude of Christ. And whereas vnder either kynde whole Christ is verely present, (for now that he is risen againe from the deade, his fleshe and bloude can be sundred no more, because he dyeth no more) this helthfull sacrament is of true christen people with no lesse fruit receiued vnder one kynde, then vnder bothe. And as this spirituall fruite is not any thinge diminished to him that receiueth one kinde, so it is not any whitte increaced to him, that receiueth bothe. The Sacramentaries that beleue not the truth of Christes bodye and bloude in this holy Sacramēt, I remitte to sundry godly treatises made in defence of the right faith in that pointe. I thinke it not necessarie here, to treat thereof, or of any other matter, which M. Iuell hath not as yet manifestly touched in his sermon.

Rom. 6

Now concerning th'outward formes of bread and wyne, their vse is imployed in significatiō onely, and  
be not



be not of necessitie, so as grace may not be obtained by worthy receiuing of the Sacrament, onlesse bothe kyndes be ministred. Therefore in consecrating of the Sacrament, according to Christes institution, bothe kyndes be necessarie, for as much as it is not prepared for the receiuing onely, but also for renewing and stirring vp of the remembraunce of oure lordes death. So in as much as the sacrament serueth the sacrifice, by which the death and oblation of Christ is represented, bothe the kyndes be requisite: that by diuerse and sundry formes, the bloude of Christ shedde for our synnes, and separated from his body, may evidently be signified. But in as much as the faithful people doo receiue the sacrament, thereby to attaine spirituall grace and saluatiō of their soules, diuersitie of the formes or kyndes, that be vsed for the signification onely, hath no further vse ne profite. But by one kynde, because in it whole Christ is exhibited, abundance of all grace is once geuen: so as by the other kynde thereto ouer added (which geueth the same and not an other Christ) no further augmentation of spirituall grace, may be attained.

In consideration of this, the catholike church taught by the holy ghost all truth, whiles in the daily sacrifice the memorie of oure lordes death and passion is celebrated, for that it is necessarie therein to expresse most playnely the shedding and separating of the bloude from the bodye, that was crucified: hath alwayes to that purpose, diligently vsed bothe kyndes of breade and wine. But in distributing of the blessed sacramēt to christen people, hath vsed her  
liber.

libertie (which Christ neuer imbarred by any commaundement to the contrary) so as it hath euer ben most for the behoufe and commoditie of the receiuers: and hath ministred sometymes bothe kindes, sometymes one kynde onely, as it hath ben thought most expediēt, in regard of tyme, place, and persons.

As touching the wordes of Christ, *Bibite ex hoc omnes, Drinke ye all of this*: they pertaine to the Apostles only, and to their successours. For to them only he gaue commaundement to doo that, which he dyd in his supper, as Clement sayeth: To them only saying, *doo this in my remembrance*, he gaue commission to consecrate, offer, and to receiue the sacrament in remembrance of his death and passion, by the same wordes ordeining the priestes of the newe testamēt. Wherefore this belongeth not to the laye people, neither can it be iustely gathered by this place, that they are bounde of necessitie, and vnder paine of deadly synne, to receiue the sacrament vnder bothe kyndes.

And this vnderstoode they, which aboue an hundred yeres past, chaunging the olde custome of the church of receiuing the communion vnder one kynde, by their priuate auctoritie, would nedes vsurpe the cuppe also. For seeing them selues not to haue sufficient proufe and warrant for their dooing of these wordes, *drinke ye all of this*: the better to bolster vp their newe flangled attempte, they thought it better to alleage the wordes of Christ in S. Iohn: *Ex-*

cepte ye eate the fleshe of the sonne of man, and drinke his bloude, ye shall not haue lyfe in you: which wordes for

Matth. 26  
Christes  
vvordes  
bynde not  
the laitie  
to receiue  
both kin-  
des.

Ante pas-  
sionē no-  
bis solis  
præcepit  
hoc face-  
re inquit  
Apostoli  
apud Cle-  
mentem.  
lib. 8. con-  
stitu. Apo-  
stolicarū.  
cap. vlt.

Iohn. 6

K all



Luc. 24.  
 a In Mat.  
 theu ho-  
 mil. 17.  
 b De con-  
 sensu Euā-  
 gelist. li. 3.  
 cap. 25.  
 c In Luc.  
 d In Lucā.  
 Act. 2.

all that oure new maisters of these xl. yeres past, will  
 to be vnderstanded of the spirituall and not of the sa-  
 cramentall eating. Which place although it be taken  
 for the sacramentall eating, as it may be, and is taken  
 for bothe of the doctours vewed a parte: yet in all  
 that chapter there is no mention of the cuppe, nor of  
 wine at all. Wherefore they that crye so much on the  
 Institution and commaundement of Christ, can not  
 fynde in all the scriptures, neither commaundement,  
 where he gaue charge the sacrament so to be geuen,  
 neither so much as any example, where Christ gaue  
 it vnder bothe kyndes, to any other, then to the  
 Apostles. Where as contrary wise it may be shewed  
 of oure parte, that the sacrament was geuen vnder  
 one kynde only to the two disciples, that went to  
 Emaus. For that the bread, which Christ there tooke,  
 blessed, brake, and gaue to them, was not simple and  
 common bread, but the Sacrament of the bodye and  
 bloude of Christ. For so <sup>a</sup> Chrysostome, <sup>b</sup> Augu-  
 stine, <sup>c</sup> Bede, and <sup>d</sup> Theophylacte with one accorde  
 doo witnesse. It appeareth also that the communion  
 vnder one kynde was vsed at Ierusalem among chri-  
 stes disciples, by that S. Luke writeth in the Actes of  
 the Apostles of the breaking of the bread. If M.  
 Iuell here thinke to auoyde these places by their ac-  
 customed figure synecdoche, among his owne secte  
 happely it may be accepted, but among men of right  
 and learded iudgement, that shifte will seme ouer  
 weake and vaine. Now to conclude touching the  
 sixth chapter of S. Ihon, as thereof they can bring no  
 one worde mentioning the cuppe or wyne, for  
 proufe

proufe of their bothe kyndes: so it sheweth and not in very obscure wise, that the forme of breade alone is sufficient, where as Christ sayeth, *Qui manducat panem hunc, viuet in eternum*, He that eateth this bread, shall lyue for euer.

Thus oure aduersaries haue nothing to bring out of the scriptures against the vse of the catholike church in ministring the communion vnder one kynde. And yet they cease not crying out vpon the breache of christes expresse commaundement, and M. Iuell for his parte in his first answer to D. Cole, sayeth, that the councell of Constance pronounced openly against Christ him selfe. But for as much as they are so hote in this pointe, I will send them to Martin Luther him selfe their patriarke, that either by his sobrietie in this matter they may be some what colded, or by his, and his scolars incōstancie herein, be brought to be a shamed of them selues. Though the places be well knowen, as oftentimes cited of the catholike writers of oure tyme against the gospellers, yet here I thinke good to rehearse them, that the vnlearned may see, how them selues make not so greate a matter of this Article, as some seme to beare the people in hand it is.

Luther wryteth to them of Bohemia these very wordes. *Quoniam pulchrum quidem esset, vtraque specie eucharistiae vti, & Christus hac in re nihil tanquam necessarium praecepit: praearet pacem & vnitatem, quam Christus vbique praecepit, sectari, quam de speciebus Sacramenti cōtendere.* Whereas it were a fayre thinge (sayeth he) to vse bothe kyndes of the sacrament, yet for

Luther  
and his  
ofsprynge  
doth not  
necessi-  
tate Com-  
munion  
vnder  
both kyndes.

K ij that



that Christ herein hath commaunded nothing as necessary: it were better to kepe peace and vnitie, which Christ hath euery where charged vs withall, then to strue for the outward kyndes of the sacrament.

Agayne his wordes be these in a declaration that he wrote of the sacrament. *Non dixi, neque consului, neque est intentio mea, vt vnus aut aliquot Episcopi propria auctoritate alicui incipiant vtramque speciem porrigere, nisi ita constitueretur & mandaretur in concilio generali.*

Neither haue I sayde nor counsaied, nor my minde is, that any one or moe bishops, begynne by their owne auctoritie, to geue bothe kyndes (of the sacramēt) to any person, onlesse it were so ordeined and cōmaunded in generall counsell.

Of his cōference  
vwith the  
deuill, he  
vriteth  
libello de  
Missa an-  
gulari.

Thus he wrote before that he had conceiued perfite hatred against the church. But after that he had ben better acquainted with the deuill, and of him appearing vnto him sensibly, had ben instructed with argumentes against the sacrifice of the Masse, that the memorie of oure redemption by Christ wrought on the crosse, might vtterly be abolyshed: he wrote hereof farre otherwise. *Si quo casu concilium statueret, minimè omnium nos vellemus vtraque specie potiri, imò tunc primū in despectum concilij vellemus aut vna, aut neutra, & nequaquā vtraq; potiri, & eos planè anathema habere, quicūq; talis cōciliij auctoritate, potirentur vtraque.* If in any case the counsell would so ordeyne, we would in no wise haue bothe the kyndes, but euen then in dispite of the counsell, we would haue one kynde, or neither of them, and in no wise bothe, and holde them for accursed, who so euer by  
aucto-

auctoritie of such a councell, would haue bothe. These wordes declare what sprite Luther was of. They shewe him lyke him selfe. Who so euer readeth his bookes with indifferent iudgement, shall fynde, that sythens the Apostles, tyme neuer wrote man so arrogantly ne so dispitefully against the church, nor so contraryly to him selfe. Which markes be so euident, that who so euer will not see them, but suffreth him selfe to be caried a waye in to errour, hatred of the church, and contempte of all godlynes, either by him, or by his scolars: except he repent and retourne, he is gyltie of his owne damnation, vtterly ouerthrowen, and synneth inexcusably, as one condemned by his owne iudgement. But for excuse hereof, in his booke of the captiuitie of Babylon, he confesseth that he wrote thus, not for that he thought so, nor for that he iudged the vse of one kynde vnlawfull, but because he was stirred by hatred and anger so to doo. His wordes doo sounde so much plainely. *Prouocatus, imò per vim raptus.* I wrote this (sayeth he otherwise then I thought in my harte, prouoked, and by violence pulled to it, whether I would or no. Here I doubt not, but wise men will regarde more that Luther wrote, when his minde was quiet and calme, then when it was enragged with blustering stormes of naughty affections.

Now to put this matter, that Luther iudged it a thing indifferent, whether one receiue the sacrament vnder one kynde or bothe, more out of doubt: Philip Melāchthon his scolar, and nearest of his counsell, wryteth: *Sicut edere suillam, aut abstinere a suilla, sic al-*  
*terutra signi parte vti mediū esse.* That as it is a thing

Tit. 3.

In locis  
cōmunibus.

K iij indiffe-



indifferēt, to eate swines fleshe, or to forbear swines fleshe, so it is also, to vse which parte of the signe, a man lysteth. By the word signe, he meaneth the Sacrament, lyking better that straunge word, then the accustomed word of the church, leaste he might perhaps be thought of the brethren of his secte, in some what to ioyne with the catholikes.

Bucer also is of the same opinion, who in the conference that was had betwene the catholikes and protestantes for agreement in controneries of Religion at Ratisbone, confirmed and allowed this article by his full consent, with these wordes. *Ad controuersiam quæ est de vna aut vtraque specie, tollendam, cum primis conducturum, ut sancta Ecclesia liberam faceret potestatem sacramentum hoc in vna vel in vtraque specie sumendi. Ea tamen lege, ut nulli per hoc detur occasio, quem vsum tantopere retinuit Ecclesia, temerè condemnandi, aut inuicem iudicandi.*

That the controuersie for the one or bothe kyndes may be taken awaye, it shall be very well done, that holy church made it free, to receiue this sacrament in one or bothe kyndes: yet vnder suche condition, as hereby no occasion be geuen to any bodye rashely to condēne the vse, which the church hath so long tyme kepte, nor to iudge one an other. Soothly he which would haue it free and at libertie, to receiue the sacrament vnder one or bothe kyndes, and holdeth opinion, that the olde custome of the one kynde onely is not to be condemned, semeth plainly ynough to confesse, that nothing hath ben instituted or commaunded of Christ touching this matter,

matter, as necessarie to saluation.

Thus we may see playnely, that they which haue diuided them selues from the mysticall bodye of Christ, that is his church, who were of greatest learning and iudgement, make it a matter indifferent (as it is in dede of it selfe leste to the libertie of the church) whether the sacrament be ministred vnder one kynde or bothe.

And this much hath ben cōfessed against M. Iuell and his secte, not onely by the learned aduersaries of the church in oure tyme, but also by a learned man of Bohemia aboue six score yeres past. His name is Iohn Przybxam, of whose writings some are set foorth in printe. This learned man whereas he endeououred to proue the vse of bothe kyndes of the wordes of Christ written by S. Iohn: *Except ye eat the flesh of the sonne of man, and drinke his bloude, ye shal not haue lyfe in you:* at length vttereth these wordes according to the eloquence of his tyme. *Veruntamen hio Deum timens, & mores impios aliorum præcauens, fateor quòd quaslibet personas de ecclesia communion, fidelium sub vtraq; specie repugnantes, damnare aut hereticare non intendo.* But here hauing the feare of god before myne eyes, and being well ware, I folowe not the wicked conditions of others, I grawnt, that what persones so euer of the church repine against the communion of the faithfull people vnder bothe kyndes, I entend not to condemne them, nor to holde them for heretikes. But if it be the commaundement of God, that the Sacrament be receiued of all vnder bothe kyndes, why shuld he be forbydden by the feare of God  
to con-

In libr. de  
professione  
fidei  
catholicæ  
cap. 19.



to cōdemne those, that wythstād that order of communion? Seeing that who so euer goeth against Gods commaundement, is worthy to be cōdemned? Therefore by his testimonie the vse of one or bothe kyndes, is indifferent.

Thus we are able to alleage Luther, Melanchthon, Bucer, and that learned Bohemian, for the Indifferencie of the communion to be minister either vnder one kynde, or bothe. Whereby I meane not that the vse of the sacramēt is so lefte to euery mannes libertie, as he that listeth, may require bothe kyndes, and an other may content him selfe with one kynde: not so, euery man is bownde to folow the order of the churche, but the churche is not bownde of necessitie by Gods commaundement, to minister it vnder bothe kyndes to the laitie.

Causes  
mouing  
the chur-  
che to cō-  
municate  
vnder one  
kinde.

And whereas it was ministred in bothe kyndes at Corinth, as it appeareth by S. Paul, and in sundry other places, as we finde most evidently in the writings of diuerse auncient fathers: yet the churche hath ben moued by diuerse and weighty causes, to take order, that the people should receiue their cōmunion vnder one kynde, not onely in the councell of Basile, but also in that of Constāce, and long before them aboue a thousand yeres, in the first councell of Ephesus, as many doo probably gather, and mamely *Urbanus Regius* a doctour of Luthers scoole, confesseth, in his booke, *De locis communibus*. One cause and not the leaste, was, that thereby the heresie of *Nestorius* might the rather be extinguished, who emonges other errours, held opinion, that vnder the forme of bread

bread in the Sacramēt is cōteined the body of Christ with out his bloude, and vnder the forme of the wine, his bloude onely without his bodye. Many other causes moued those fathers to take that order, for th'auoyding of many inconueniences, dangers, and offences, which might happē in the vse of the cuppe: as vnreuerence of so high a Sacrament, whereof christen people at the beginning had a meruelouse care and regarde, the lothsomnes of many, that can not brooke the taste of wine, the difficultie of getting, and impossibilitie of keping wine from corruption in countries situated neare to the north Pole, in that clime, where is known to be great extremitie of colde, besyde a number of the like. So that it had ben beside reason to haue bounde all to the necessitie of bothe kyndes.

Now in very dede if we would graunt to oure aduersaries, which in no wise we do not graunt, that it hath ben commaunded of Christ, the laye people should communicate vnder bothe kyndes, by these wordes: *Drinke ye all of this*: yet this notwithstanding, the exacte streightnes of gods ordināce may without synne in cases be omitted, in such thinges which be not necessarily to be obserued of them selues, or of the prescripte of the lawe of nature: so that great and weighty causes (the rule of charitie exactly obserued) require the same. For euident proufe of this, we haue exāples bothe of the olde and also of the newe testamēt. Dyd not God commaunde that none shuld Leuit. 24. eat of the shewebread, but the priestes onely? David 1. Reg. 21. eat thereof, and yet Christ cleareth him of all blame. Mar. 2.

L The



Genes. 17.  
& 34.

Exod. 20.  
1. Mach. 1.

Matt. 28.

The lawe of circuncisiō so streightly commaunded, was for the space of forty yeres by the people of Israel quite omitted, whiles they passed from Egypte to the land of promesse, and God fownde no faulte with them for it. God gaue the law of keping holy the Saboth daye with out exception. The Machabés notwithstanding stickte not to arme them selues against Antiochus, and to spende that daye in the fiede in their defence, hauing no scruple of conscience for breach of that law. Many the like examples we fynde in the olde testament. But let vs come to the newe testament, and to the Sacraments of the tyme of grace. In due cōsideration of which, we may fynde, that Christ hath scarcely commaunded any outward thing, the moderation, qualifying, and ordering whereof, he hath not lefte to his church, as according to the cōdition of the tyme, it hath ben sene most expedient for the common prefermēt and edifying of the same. So that notwithstanding there be no swaruing from the scope, and principal intente, and no creature defrauded of that good, which by the outward thinges is to be attained. Touching the Sacrament of baptisme, though nothing be sayde of the teaching of them, that shuld be baptized, neyther of the dipping of them in to the water, which Christes charge in this behalfe geuen, seemeth plainely to require, go you (sayeth he to his Apostles) and teach all nations, baptizing them etc: and yet the church hath not feared to baptise infants that be with out capacitie of teaching, and for the due administration of this Sacrament, to many, hath

bath thoughte powring or sprinkling of water vpon them sufficient: though this be not spoken of I saye, it is much to be consydered to this purpose, that the Apostles stickte not for a tyme to alter and chaunge the very essentiall forme of wordes, with which Christ would this sacrament to be ministred. For where as he commaunded them to baptise in the name of the father, and of the sonne, and of the holy ghost: they baptized in the name of Iesus Christ only, intending thereby to make that to be of more fame and celebritie.

So to retourne to the Sacrament of the bodye and bloude of Christ, whereof we treat, no man can denye, but many thinges were at th' institution of it done by the example of Christ, and by him commaunded, which now be not obserued, and yet in that respecte no faulte is fownde. Christ washed the Apostles feete, and gaue them an expresse commaundement to doo the same with these moſte plaine wordes. *If I that am your Maister and lorde, haue washed your feete, you also ought to wash one an others feete. For I haue geuen you an example, that as I haue done, you doo so like wise.* Which commaundement of Christ according to the outward letter, verely bindeth no lesse, then these wordes: *Drinke ye all of this:* yet this commaundement is not kepte, but cleane growen out of vse. Though it appeare by Saint Bernard, who calleth it *Magnum Sacramentum*, a great Sacrament, and long before, by reporte of S. Cyprian, that Christ dyd not onely washe his Apostles feete, but commaunded also by solemne request, and ordeined that th' apostles af-

Aa. 8.

Ioan. 6.

In ser. de  
coena do.In serm.  
de vñti-  
one chris-  
matis.



Ad Ianua  
rium. c. 18

*ward should doo the same.* Whether this ordinance of Christ hath ben abolished, for that it should not be thought a rebaptization, as it may be gathered of S. Augustine, or for any other cause, it forceth not greatly. But this is much to be merueiled at, that this so earnestly commaunded, is so quietly and with such silence suffered vndone, and in the ministration of the Sacrament, the vse of the cuppe so factiously and with so much crying out required. Neither in many other rites and ceremonies we do not as Christ dyd. Christ celebrated this sacrament after that he had supped, we do it in the morning, and fasting. Christ sate at the table with his twelue Apostles, neither fytt we at a table, neither thinke we it necessary to obserue such number. Christ brake the bread, we thinke it not necessary to breake the hoste, that is to be delyuered to the faithfull participantes. Here is to be noted, that saint Cyprian rebuking them which thought sprinkling or powring of water not to be sufficient for baptisme, declareth, that the sacraments be not to be esteemed according vnto their extreme and rigorouse obseruation or administration of all the externe elementes: but rather according to the integritie and soundnes of faith of the geuer and of the receiuer, and that diuine thinges vsed in a compendious sorte, conferre and geue neuerthelesse to the right beleuers their whole vertue. lib. 4. epist. 7. Many other comaundementes of God concerning outward thinges might here be rehearsed, which notwithstanding by litle and litle in the church haue ben omitted, as the forebearing of  
strang-

strangled thinges and bloude: which was cōmaunded by God in the olde testament, and according to the pleasure and aduise of the holy gost, decreed by the Apostles in the newe testament: yet for as much as concerneth outward thinges, both this, and many other the like, haue in proceſſe of tyme growen out of obseruation, and haue with out any scruple of conscience ben abrogated.

I truste no man will gather of that I haue sayde here, that it is none offence to doo against Gods commaundemente. My meaning is farre otherwise. Neither saye I, that this saying of Christ in Mathew, *Drinke ye all of this*, or that in Ihon, *Excepte ye eate the flesh of the sonne of man, and drinke his bloude, ye shal not haue lyfe in you*: or other cōmaundementes of Christ, be not to be kepte: but this is that I saye, and that euery catholike man sayeth: that the vniuersall churche doth better vnderstand, which are the cōmaundementes of Christ, and how they ought to be kepte, then Berongarius, Wiclef, Hus, Luther, Zuinglius, Caluine, Cranmare, Peter Martyr, or any their scolers, and folowers, which now be sundry sectes. As for example: God hath thus cōmaunded, thow shalt not sweare, and, thow shalt not kille, and if thine eye cause the to offende, pull him out, and cast him awaye from the. Whereas certaine sectes of heretikes, as namely they which be called Waldenses, and Picardi, by their construction hereof, haue mainteined opinion, that no othe ought to be geuen or made in no case or respecte: lyke wise that in no case or respecte a man may doo an other to death, and also that after

Matth. 5.  
Exod. 20.



Mar. 14.

the outward letter of the gospell, sometye a man is bounde to pull out his eye, and cast it from him: which thing hath be done by some of the Picardes, as it is reported, as though elles Gods commaundement were not kepte: this hath so ben vnderstanded by the catholike church, confessing neuerthelesse these to be gods commaundementes, as in tyme, in place, and in certaine cases, a man might and ought without breach of commaundement, bothe sweare, and kille, and likewise kepe his eye in his head, and therein offend God nothing at all. So the catholike church vnderstandeth, *Drynke ye all of this*, to be Christes commaundement, and of necessitie to be obserued, but of priestes onely, I meane of necessitie, and that, when in the sacrifice of the church, is celebrated the memorie of Christes death, which in that degree be the successours of the Apostles, to whom that commaundement was specially geuen, when they were consecrated priestes of the new testamēt, who so dyd drinke in dede, as S. Marke witnesseth: *Et biberunt ex eo omnes*. And they dranke all of it. To these onely, and to none other, the catholike church hath euer referred the necessitie of that commaundement. Elles if the necessitie of it should pertain to all, and because Christ sayde, *Drynke ye all of this*, if all of euery state and condition of necessitie ought to drinke of the cuppe: how is it come to passe, that oure aduersaries them selues, (who pretēde so streight a conscience herein) kepe from it infantes and young children, vntill they come to good yeres of discretion: specially where as the custome of the

of the primitive church was, that they also should be partakers of this sacrament, as it may playnely be sene, in *S. Dionysse, Cyprian, Augustine, Innocētius, Zosimus*, and other auncient fathers? what better reason haue they to kepe the infantes from the cuppe, then the Anabaptistes haue, to kepe them from their baptism? If they allege their impotencie of remembring our lordes death, the Anabaptistes will likewise allege their impotencie of receiuing and vnderstāding doctrine, that Christes institution in this behalfe seemeth to require.

Thus th'aduersaries of the church them selues doo agnise, that the vse of the cuppe in the Sacrament pertaineth not to all of necessitie. So haue they neither godly charitie to ioine with the church, neither sufficient reason to impugne the church. And although herein we could be content, infantes not to be spoken of, yet it maye easely be proued, that the communion vnder bothe kyndes, hath not euer ben generall. And as we doo not cōdemne it, but confesse it might be restored agayne by th'auctoritie of the church lawfully assembled in a generall councell, vppon mature deliberation before had, and a holesome remedie against the inconueniences thereof prouided: euen so are we hable to shewe good auctoritie for the defence of the one kynde, now vsed in the church. And because M. Iuell beareth the world in hand, nothing can be brought for it of oure syde: some places I will allege here, that seme to me very euidently to proue, that the vse of bothe kyndes hath not alwayes ben thought



thought necessary to all persons, and that the communion vnder one kynde hath ben practised and holden for good within the six hundred yeres after Christ, that he would so faine bynde vs vnto.

Proues  
for com-  
munion  
vnder  
one kinde

Here maye be alleaged first the example of our lord him selfe, out of the 24. chapter of S. Luke, which is spoken of before: where it is declared, that he gaue the Sacrament to the two disciples at Emaus, vnder the forme of bread only, which place ought to haue the more weight of auctoritie in a catholike mannes iudgement, because it is brought by the councell of Constance, and also by the councell of Basile, for proufe of the communion vnder one kynde. That it was the Sacrament, the auncient doctours doo affirme it playnely, and the wordes cōferred with the wordes of our lordes supper, doo agree: and that it is not nedeful of oure owne head to adde thereto the administration of the cuppe, as oure aduersaries doo by their figure synecdoche: it appeareth by that those two disciples declared to the twelue Apostles assembled together in Ierusalem, how they knew our lorde, *in fractione panis*, in breakinge of the breade to them, which can not be taken for the wine. and as sone as they knewe him in breaking of the breade, he vanished awaye from their syght, er that he tooke the cuppe in to his handes, and blessed it, and gaue it vnto them, as it appeareth euidently ynough to S. Augustine, to Bede, and to all other that be not willfully opinatiue.

Agayne what nede is it to vse violence in this scripture, and ioynе vnto it a patche of oure owne deuise:

deuise, by so simple a warrant of a figure, sith that according to the minde of the learned fathers, Christ gaue here to the two disciples not a piece of the sacrament, but the whole Sacrament, as it is proued by th'effecte of the same: and th'effecte presupposeth the cause. For saint Augustine confesseth by that Sacrament of breade (so he calleth it.) *Vnitae corporis participata, remoueri impedimentum inimici, vt Christus posset agnosci.* that thereby they were made partakers of the vnitie of Christes bodye, that is to saye, made one bodye with Christ, and that all impediment or lette of the ennemie the deuil, was taken awaye, so as Christ might be acknowledged. What more should they haue gotten, if they had receiued the cuppe also?

De cōsen-  
su Euan-  
gelistarū.  
li. 3. ca. 25.

Here might be alleaged the place of the Actes in the 2. chapter, where mention is made of the communion of breakinge of the breade, the cuppe not spoken of, which the heretikes called Waldēses, dyd confesse, that it must be vnderstanded of the Sacrament, *in confessione ad Vladislau.* and likewise the place of the twentieth chapter, and specially that of the seuen and twentieth chapter of the Actes. Where Chrysostome and other fathers vnderstād the breade that saint Paul in perile of shipwracke tooke, gaue thanks ouer, brake, and eate, to be the holy Sacrament.

It is not to be merueiled at, albe it S. Paul deliuered to the Corinthians the institution of oure lordes supper vnder hothe kyndes, that yet vppon occasion geuen, and when condition of tyme so required, he

M mini-



2. Cor. 10.

1. Cor. 11.

ministred the communion vnder one kynde, sith that with out doubte he tooke that holy mystery vnder one kynde, for the whole Sacrament, as we perceiue by his wordes, where he sayeth, *Vnus panis et vnum corpus multi sumus omnes, qui de vno pane participamus*. One breade and one body we being many are, all that doo participate of one breade. Where he speaketh nothing of the cuppe. And likewise by his wordes, where he speaketh disiunctiue, as the greke, and the true latine texte hath, *Quicumque manducauerit panem, vel biberit calicem domini indigne, reus erit corporis et sanguinis domini*. Who so euer eateth the bread, or drynketh of the cuppe of our lord vnworthely, he shall be gylty of the bodye and bloude of our lorde. Whereon dependeth an argument of the contrary, that who so euer either eateth this bread worthely, or drinketh this cuppe worthely, he eateth and drinketh righteousnes and lyfe.

For thys purpose we haue a notable place in the hebrew gospell of S. Matthew, which S. Hierome sayeth, he sawe in the librarie of Cæsarea, and translated it. This place is cited by S. Hierome in his booke *de ecclesiasticis scriptoribus, in Iacobo fratre domini*. The wordes touching the communion, that S. Hierome rehearseth, agree thoroughly with those of S. Luke 24. chapter. *Matthæus sic refert. Dominus autem etc.* Matthew reporteth thus. When oure lorde had geuen his shrowde vnto the bishopes seruant, he went to Iames, and appeared vnto him: for Iames had made an oth, that he would not eate breade, from that howre he dranke of the cuppe of our lorde, vntill he saw

he saw him rayſed from the dead. It ſolloweth a litle after. *Afferte ait dominus menſam, & panem. Statimque addit: Tulit panem, & benedixit, ac fregit, & dedit Iacobo iuſto, & dixit ei: frater comede panem tuum, quia reſurrexit filius hominis à dormientibus.* Bring the table and ſet on bread quoth our lorde, and by and by it is added: he tooke bread, and bleſſed it, and brake it, and gaue it to Iames the iuſt, and ſayde vnto him: my brother eate thy breade, for the ſonne of man is riſen agayne from the dead. No man can doubt but this was the Sacrament. And wine was there none geuen, for any thing that may be gathered. For it is not likely that S. Iames had wyne in his houſe then, for as much as Egeſippus who was not long after him, witneſſeth of him, that he neuer dranke wyne, but at our lordes ſupper.

But becauſe perhappes oure aduerſaries will caſte ſome myſte ouer theſe allegations, to darken the truth with their cloudy gloſes, which be cleare ynough to quiet and ſobre wittes, that geue eare to the holy ghoſt ſpeaking to vs by the mowth of the church: I will bring forth ſuch witneſſes and proufes for this purpoſe out of auncient fathers, as by no reaſon or Sophiſticall ſhiſte, they ſhall be hable to auoyde. Many of the places that I alleged in the article before this for private communion, may ſerue to his purpoſe very well, and therefore, I will not lette to recite ſome of them here alſo.

Milciades that conſtant martyr of Chriſt, and biſhop of Rome, ordeined, that ſundry hoſtes prepared by the conſecrating of a biſhop, ſhuld be ſent



abroade among the churches and parishes, that christen folke, who remayned in the catholike faith, might not through heretikes be defrauded of the holy Sacramēt. Which can none other wise be taken, then for the forme of breade onely, because the wine can not conueniently be so caryed abroadē frō place to place in small quantitie for such vse, much lesse any long tyme be kepte with out corruption. The councell of Nice decreed, that in churches, where neither bishop nor priest were present, the deacons them selues bringe forth and eate the holy communion. Which lykewise can not be referred to the forme of wine, for cause of sowing and corruption, if it be long kepte. Where oftentimes we finde it recorded of the fathers, that christen people in tyme of persecution receiued of the priestes at church in fyne linnen clothes the sacrament in sundry portiōs, to beare with them, and to receiue it secretly in the morninge before other meate, as their deuotion seruēd thē: for the same cause, and in respectes of other circumstances, it must of necessitie be taken onely for the kynde or forme of breade.

Lib. 1. ad  
Vxorem.

The places of Tertullian, and saint Cyprian be knowen. Tertullian writing to his wife, exhorteth her, not to marye agayne, specially to an infidell, if he dye before her, for that if she doo, she shall not be hable at all tymes for her husband, to doo as a christen womā ought to doo. Will not thy husband know (sayeth he) what thou eatest secretly before all other meate? and in case he doo know it, he will beleue it to be bread, not him, who it is called Saint Cyprian

Cyprian writeth in his sermon *de lapsis*, that when a woman had gonne aboute with vnworthy handes to open her cofer, wher the holy thing of oure lord was layde vp, she was made affrayde with fyre that rose vp from thence, as she durst not touch it. Which doubteles must be taken for that one kynde of the Sacrament.

The examples of keping the holy Sacrament vnder the forme of bread onely, to be in a redines for the fycke, and for others in tyme of danger, that they might haue their necessarie vitale of lyfe, or viage prouision with them, at their departure hence, be in maner infinite. Here one or two may serue in stede of a number. For though M. Iuell maketh his vaunt, that we haue not one sentence or clause for proufe of these articles, which he so defaceth with his negatiue: yet I will not accumulat this treatise with tediousse allegation of auctorities. S. Ambrose at the houre of death, receiued the communion vnder one kynde, kepte for that purpose, as it appeareth by this testimonie of Paulinus, who wrote his life. And because it may be a good instruction to others to dye well, I will here recite his wordes. At the same tyme as he departed from vs to oure lorde, from about the eleueth howre of the day, vntill the howre that he gaue vp the ghost, stretching abroad his handes in maner of a crosse, he prayed. We sawe his lippes moue, but voice we heard none. Horatus a priest of the church of Vercelles, being gonne vp to bedde, heard a voice three tymes of one calling him, and saying to him, aryse, and haste the, for he



will departe hence by and by. Who going downe, gaue to the sainte oure lordes bodye, which taken, and swalowed downe, he gaue vp the ghost, hauing with him a good voiage prouision, so as the soule being the better refreshed by the vertue of that meate, maye now reioyse with the companie of Angelles, whose life he leade in the earth, and with the felowship of *Elias*.

*Ecclesiast.*  
hist. lib. 6.  
cap. 44.

*Dionysius Alexandrinus* aboute the yere of oure lord 200. as *Eusebius Casariensis* reciteth, manifestly declareth, how that an olde man called Serapion, was houseled vnder one kinde at his ende. This Serapion after that he had layen speacheles three dayes, sent for the Sacrament. The priest for sickenes not hable to come him selfe, gaue to the ladde that came of that errant, a litle of the sacrament, commaunding him to weate it, and so being moisted to powre it in to the oldes mannes mowth. this much is expressed by the wordes there as the greke is to be constrewed. The ladde being retourned home, moisted with some liquour that diuine meate, to serue the olde man with all, lying now panting for desyre to be dimissed hence, and to haste him awaye to heauen. and powred it in to his mowth. For that this old mannes mowth and throte had long ben drye by force of his sikenes, the priest, who had experience in that case, prouidently gaue warning, to moyste the Sacrament with some liquoure, and so together to powre it in to his mowth. Which was so done by the ladde, as *Dionysius* expresseth. Now if the forme of wine had then also ben brought, by the ladde to be ministred,

ἐπιβρί-  
σαι κελύ-  
σας, καὶ  
τὸ πρῶ-  
τον κα-  
τὰ τοῦ σώ-  
ματος ἐπι-  
βάλλαι.

nistred, there had ben no nede of such circumstance, to procure the olde man a moisture to swallowe downe that holy foode.

And that this was the maner of ministring the Sacrament to old men at their departing, it appeareth by record of *Theodorus*, who wryteth in his ecclesiastical storye, how one *Bassus* an archepriest ministred vnto an olde mā called Simeones of great fame for his holynes. *Bassus* (sayeth he as he visited his churches, chaunced vpon holy Simeones that woonder of the world, lying sicke, who through feblenes was not hable to speake nor moue. When *Bassus* sawe he shuld dye, he geueth him his rightes before. But after what sorte, it is to be marked. *Spongia petita Simeoni os humectat, atque eluit, ac tum ei diuinum obtulit Sacramentum.* He calleth for a sponge (sayeth *Theodorus*) and therewith moysteth and washeth Simeones mowth, and then geueth him the holye Sacrament. If at that tyme the receiuing of the sacred cuppe had ben in vse, such procuring of moisture, for the better swallowing downe of the Sacramēt vnder the one kynde, had ben needles.

*Amphilochius* that worthy bishop of Iconium in Lycaonia, of whom mention is made in the article afore this, writeth in the life of saint Basile, that a litle before he gaue vp his ghost: he receiued a portion of the holy Sacrament, which long before he had willed to be kepte, to the intent it might be put in his graue with him at his buriall. Which no man can cauille to be any other, then the forme of breade onely.

It hath



It hath ben a custome in the latine churche from th'apostles tyme to oure dayes, that on good Fridaye as well priestes as other christen people, receiue the Sacrament vnder the forme of bread onelye, consecrated the daye before, called the daye of oure lordes supper, commonly Maunde thursdaye, and that not without signification of a singular mysterie. And this hath euer ben iudged a good and sufficient communion.

Historia  
ecclesiast.  
lib. 8. ca. 5.  
in greco.

And that in the greke churche also euen in the tyme of *Chrysostome*, the comunion vnder the forme of breade onely, was vsed and alowed, it appeareth by this notable storye of *Sozomenus* a greke writer. which because it is long, I will here rehearse it onely in english, remitting the learned to the greke.

When Ihon otherwise named Chrysostome, gouerned the church of Constantinople very well, a certaine man of the Macedonian heresie, had a wife of the same opinion. When this man had heard Ihon in his sermō declare, how one ought to thinke of god, he praysed his doctrine, and exhorted his wife to conforme her selfe to the same iudgement also. But when as she was leadde by the talke of noble womē, rather then by her husbandes good aduertisemētes, after that he sawe counsell tooke no place: excepte, (quoth he) thou wilt beare me companie in thinges touching god, thou shalt haue no more to doo with me, nor lyue any further with me. The woman hearing this, promysing faynedly, that she would agree vnto it, conferreth the matter with a woman seruant that she had, whom she esteemed for trusty, and vseth  
her

her helpe to deceiue her husband. About the tyme of the mysteries, she holding fast that which she had receiued, stouped downe, making resemblance to praye. Her seruant standing by, geueth to her secretly that which she had brought with her in her hand. That, as she put her teeth to it, to byte it, hardneth in to a stone. With that, the womā sore astoynd, fearing least some euill shuld happē vnto her, therefore, which came by the power of God: ranne forthwith to the bishop, and bewraying her selfe, sheweth him the stone, hauing yet in it the printes of her bitte, representing a straunge matter, and a wonderouse colour: and so with teares of her eyes, besought forgeuenes, promising her husband, she would consent and agree to him. If this seme to any incredible (sayeth *Sozomenus*) that stone is witnes, which to this daye is kepte among the iewelless of the churche of Constantinople. By this storye it is cleare, the Sacrament was then ministred vnder one kynde onely. For by receiuing that one forme, this woman would haue perswaded her husband, that she had communicated with him, and with that holy bishop. Elles if bothe kyndes had then ben ministred, she shuld haue practised some other shifte, for the auoyding of the cuppe. Which had not ben so easye.

The place of S. Basiles epistles *ad Cesariam*, can not be auoyded by no shifte nor sophistrie of the gospellers. These be his wordes. All they which lyue the solitaire life in wildernes, where is no priest, keeping the communion at home, communicate themselves. And in Alexandria and in Egypte, eche one

N of the



of the people for the most parte hath the communion in his house.

Here I might aske M. Iuell how they could kepe wine cōsecrated in small measures, as shuld serue for euery mannes housel a parte, in those countries of extreme heate, specially in wildernes, where they had neither priest, nor deacon, as in that place S. Basile writeth. For lacke of whom, they kepte it in store a long tyme, that they might not be destitute of it, at neede. Agayne here I might aske him, whether it was the forme of bread only, or of wine also, which christen men and specially women, were wont deuoutely to receiue of the priestes, in their cleane linnen, or napkyns, to beare home with them, taking great heede, that no fragments of it fell downe on the grownde, as bothe Origen, and also S. Augustine, doo witnesse. I thinke he will confesse, that linnen cloth is not a very fytt thing, to kepe liquour in.

Vide articulu priorem.

Though I might bring a great number of other places for the vse of one kynde, which after the most common rule of the church, was the forme of breade: yet here I will staye my selfe, putting the reader in mynde, that the communion hath ben ministred to some persons, vnder the forme of wine onely, and hath ben taken for the whole Sacrament, specially to such, as for drynesse of their throte, at their death, could not swallow it downe, vnder the forme of bread. Whereas it appeareth by S. Cyprian, and also by S. Augustine, that the sacramēt was geuen to infantes in their tyme, we fynde in S. Cyprian, that when a deacon offred the cuppe of oure lordes bloude

Serm. 7.  
de lapsis.

bloude to a litle mayde childe, which through default of the nource, had tasted of the sacrifices that had ben offered to deuilles: the childe tourned awaye her face by the instincte of the diuine maiestie (sayeth he) closed fast her lippes, and refused the cuppe, but yet when the deacon had forced her to receiue a litle of the cuppe, the yeax and vomite folowed, so as that sanctified drinke in the bloude of oure lorde, gowshed foorth of the polluted boilles. If the Sacrament had ben geuen to this infant vnder the forme of breade before, she would haue refused that no lesse, then she dyd the cuppe, that the deacon then would not haue geuen her the cuppe. And that this may seme the lesse to be wondered at, *Ioannes Tentonicus* that wrote scholies vpon Gratian, witneseth, that euen in his tyme the custome was in some places, to geue the Sacrament to infantes, not by deliuering to them the bodye of Christ, but by powring the bloude in to theire mowthes: which custome hath ben vppon good confyderation abrogated in the church of Rome, and kepte in the greke church, as Lyre writeth vpon S. Ihon.

De cōsec.  
distinct. 4  
can. 4. si  
qui apud  
illos hæ-  
reticos.

The fourth councell of Carthago decreed, if a mā in sicknes (who was enioyned publike penaunce) do demaunde his housel, and er he dye fall in a phrenesie, or become speacheles: that the Sacrament be powred in to his mowthe. To take this for the forme of wine, we ar moued by the decree of the eleuenth councell Toletane. Where it is sayde, that the weake nature of man is wonte at the pointe of death to be so farre oppressed with drowth, that it may be re-

Can. 76.

...  
...  
...  
...

Can. 12.



freshed by no meates, vnneth susteined with comforte of drinke. Then it foloweth. Which thing we see to be so, at departing of many, who being very desyrouse to receiue their viage prouision of the holy communion, when the Sacrament was geuen them, haue cast it vp agayne: not that they dyd this through infidelitie, but for that they were not hable to swallow downe the Sacrament deliuered to them, but onely a draught of oure lordes cuppe. How so euer this be taken, it is plaine by this counsell, as by many other auncient councelles and doctours, that the maner of the catholike church hath ben, to minister the Sacrament to the sicke, vnder one kynde.

Now where as some saye, that the Sacrament to be geuen vnder the forme of bread, was first dipte in the bloude of oure lorde, and would haue so vied nowe also for the sicke, and that it is so to be taken for the whole and intiere Sacrament, as though the Sacrament vnder forme of bread were not of it selfe sufficient: let them vnderstand, that this was an olde errour condemned aboue twelue hundred yeres past, by Iulius the first, that great defender of Athanasius. who hereof in an epistle to the bishoppes through Egypte, wrote thus. *Illud Verò quod pro complemento communionis intinctam tradunt eucharistiam populis, nec hoc prolatum ex euangelio testimonium receperunt, Vbi Apostolis corpus suum dominus commendauit & sanguinem. Seorsum enim panis, & seorsum calicis commendatio memoratur.* Where as some delyuer to the people the sacrament dipte, for the full and whole communion, they

De conse.  
distinct. 2.  
can. cum  
omne cri-  
men.

they haue not receiued this testimonie pronounced out of the gospel, where oure lorde gaue his body and his bloude. For the geuing of the bread is recorded aparte by it selfe, and the geuing of the cuppe aparte lykewise by it selfe. And where as some afterwarde in the tyme of *Vitellianus*, would haue brought in agayne this abrogated custome, it was in like maner condēned and abolished, in *tertio Concilio Braccarensi. Can. 1.*

Now I referre me to the iudgemēt of the reader, of what opinion so euer he bee, whether for proufe of the communion vnder one kynde, we haue any word, sentence, or clause at all, or no: and whether these wordes of M. Iuell in his sermon, be true or no, where he sayeth thus: *it was vsed through out the whole catholike churche six hundred yeres after Christes ascension, vnder bothe kyndes, with out exception.* That it was so vsed, yea six hundred yeres, and long after, we denye not: but that it was so alwayes, and in eue-ry place vsed, and with out exception, that we denye. and vpon what growndes we doo it, let M. Iuell him selfe be iudge.

If some of oure allegations may bee with violence wrested from oure purpose, verely a great number of them can not, the auctoritie of the auncient fathers, who wrote them, remayning inuiolated. Where of it foloweth, that after the iudgement of these fathers, where as Christ instituted this blessed Sacrament, and commaunded it to be celebrated, and receiued in remembraunce of his death: he gaue no necessary commaundement, either for the one, or for

Fol. 16. in  
the ende.



Matth. 18.

in. 3. 107  
 thus on

Gelasius  
 his canon  
 guilefully  
 by M. Iuel  
 alleaged,  
 truly exa-  
 mined.

both kyndes, (besyde and without the celebration of the Sacrifice) but leste that to the determination of the churche. Now that the Church for th'auoyding of vnreuerēce, periles, offences, and other weighty and important causes, hath decreed it in two generall councelles, to be receiued of the laye people vnder one kynde onely, we thinke it good with all humblenes to submitte oure selues to the churche herein: which churche, Christ commaundeth to be heard and obeyed, saying, *he that heareth not the churche, let him be to the, as a heathen, and as a publican.* In doing whereof we weigh aduisedly with oure selues, the horrible danger that remaineth for them, who be auctoures of schisme, and breakers of vnicie.

Now for answere to M. Iuelles place alleaged out of *Gelasius*, which is the chiefe that he and all other the aduersaries of the churche haue to bring for their purpose in this point, this much may be sayde. First, that he alleageth *Gelasius* vnruly, making him to sounde in english otherwise, then he doth in latine. M. Iuelles wordes be these. *Gelasius an olde father of the Church and a byshop of Rome, sayeth that to minister the communion vnder one kinde, is open sacrilege.* But where sayeth *Gelasius* so? this is no syncere handling of the matter. And because he knewe, the wordes of that father imported not so much: guilefully he reciteth them in latine, and doth not english them: which he would not haue omitted, if they had so plainly made for his purpose. The wordes of *Gelasius* be these. *Diuisio vnius eiusdemque mysterij*

*sterij, sine grandi sacrilegio non potest pervenire.* The diuision of one and the same mystery, can not come with out great sacriledge. Of these wordes he can not conclude Gelasius to saye, that to minister the communion vnder one kynde, is open sacriledge.

Gelasius rebuketh and abhorreth the diuision of that high mysterie, which vnder one forme, and vnder bothe, is *unum idemque*, one and the same, not one vnder the forme of breade, and an other vnder the forme of wine, not one in respecte of the bodye, and an other in respecte of the bloude: but *unum idemque*, one and the selfe same. The wordes afore recited be taken out of a fragment of a Canon of Gelasius, which is thus, as we fynde in Gratian. *Comperimus autem, quod quidam sumpta tantum corporis sacri portione, a calice sacrati cuoris abstineant. Qui proculdubio (quoniam nescio qua superstitione docentur adstringi) aut integra sacramenta percipiant, aut ab integris arceantur: quia diuisione vnius eiusdemque mysterij, sine grandi sacrilegio non potest pervenire.* Which may thus be englished. But we haue founde, that some hauing receiued onely the portion where in is the holy bodye, abstaine, from the cuppe of the sacred bloude: who with out doubte (for as much as I knowe not with what superstition they be taught to be tyed) either let them receiue the whole Sacramentes, or let them be keppe from the whole: because the diuision of one and the same mystery, can not comme without great sacriledge.

Here might be sayde to M. Iuell, shewe vs the whole epistle of Gelasius, from whence this fragmēt is taken

De consecrat.  
distin. 2.  
can. cō-  
perimus.



Serm. 4.  
de quadra  
gesima.

is taken, that we maye weigh the circumstance, and the causes why he wrote it, conferring that goeth before, and that foloweth, and we will frame you a reasonable answer. But it is not extant. and therefore your argument in that respect, is of lesse force. But for auoyding of that, our aduersaries would hereof conclude, it is to be vnderstanded, that this canon speaketh agaynst the heretikes named *Manichæi*: who in the tyme of *Leo* the first, about forty yeres before *Gelasius*, went about to spredde their heresie in Rome, and in the parties of Italie. Their hereticall opinion was, that Christ tooke not our fleshe and bloude, but that he had a phantasticall bodye, and dyed not, ne rose agayne trulye and in dede, but by waye of phantasie. And therefore at the communion, they abstained from the cuppe, and the better to cloke their heresie, came to receiue the Sacrament in the forme of breade with other catholike people. Against whom *Leo* sayeth thus. *Abdicant enim se sacramento salutis nostræ, etc.* They dryue the selues awaye from the Sacrament of our saluation. And as they denye, that Christ our lorde was borne in truth of our fleshe, so they beleue not that he dyed, and rose agayne truly. And for this cause, they condemne the daye of our saluation and gladnes (that is the sunne-daye) to be their sadde fastinge daye. And where as to cloke their infidelitie, they dare to be at our mysteries: they temper them selues so in the communion of the Sacramentes, as in the meane tyme they may the more safely kepe them priuie. With vnworthy mowth they receiue Christes bodye, but  
so drinke

to drinke the bloude of oure redemption, vtterly they will none of it. Which thing we would aduertise your holynes of, that bothe such men maye be manifested by these tokens vnto you, and also that they whose deuilish simulatio and sayning is fownde, being brought to light, and bewrayed of the fellowship of saintes, maye be thrust out of the church, by priestly auctoritie. Thus farre be Leo his wordes.

Gelasius that succeded fourty yeres after Leo, employed no lesse diligence then he dyd, vtterly to vanquish and abolish that horrible heresie, of whom Platina wryteth, that he banished so many maniches, as were fownde at Rome, and there openlye burned their bookes. And because this heresie shuld none elles where take roote and springe, he wrote an epistle to *Majricus* and *Ioannes* two bishops, amongst other thinges warning them of the same. Out of which epistle, this fragment onely is taken, whereby he doth bothe briefly shewe what the Maniches dyd for cloking of their infidelitie, as Leo sayeth: and also in as muche as their opinion was, that Christes bodye had not verye bloude, as being phantasticall onely, and therefore superstitiously abstained fro the cuppe of that holy bloude: geueth charge and commaundement, that either forsaking their heresie they receiue the whole Sacramentes, to witte, vnder bothe kyndes, or that they be kepte from them wholly.

Here the wordes of Leo afore mentioned, and this canon of Gelasius conferred together, specially the storye of that tyme knowen: it may sone appeare

O to any



Iuell.

Or that the people had their common prayers then in a strange tongue, that they vnderstoode not.

Of the Church Seruice in learned tonges, vvhich the vnlearned people in olde tyme, in sundry places vnderstoode not.

ARTICLE III.

**I**F you meane Maister Iuell by the peoples common prayers, such as at that tyme they commonly made to God in priuate deuotion: I thinke, they vttered them in that tongue, which they vnderstoode, and so doo Christen people now for the most parte. and it hath neuer ben reprobued by any catholike doctour. But if by the common prayers you meane the publike Seruice of the church, whereof the most parte hath ben pronounced by the bishops, priestes, deacons and other ecclesiasticall ministres, the people to sundry pannes of it saying *Amen*, or otherwise geuing their assent: I graunt, some vnderstoode the language thereof, and some vnderstoode it not, I meane, for the tyme you referre vs vnto, euen of six hundred yeres after Christes conuersion here in earth. For about nyne hundred yeres pass, it is certaine, the people in some countries had their Seruice in an vnknownen tongue, as it shall be proued of our owne countrie of England.

But to speake first of antiquitie, and of the compassse of your first six hundred yeres, it is euident by sundry auncient recordes bothe of doctours and of councelles, specially of the councell Laodicene in Phrygia Pacatiana, holden by the bishops of the lesser Asia, about the yere of our lord. 364. that the Greke churches

churches had solempne Service in due order and forme, set forth with exacte distinction of psalmes and lessons, of houres, dayes, feastes and tymes of the yere, of silence and open pronouncing, of geuing the kisse of peace to the bishop, first by the priestes, then by the laye people, of offering the Sacrifice, of the only ministers coming to the autler to receiue the communion, with diuerse other semely obseruations.

As for the Latine churches, they had their prayers and Service also, but in such fixed order, long after the Grekes. For Damascus the Pope first ordeyned, that psalmes shuld be songe in the church of Rome, *alternatim*, enterchaungeably, or by course, so as now we sing them in the quyre, and that in the ende of euery psalme, shuld be sayde, *Gloria Patri & Filio & Spiritui sancto, sicut erat etc.* Which he caused to be done, by counsell of *S. Hierome*, that the faith of the 318. bishops of the Nicene councell, might with like felowship be declared in the mowthes of the Latines. To whom *Damasus* wrote by *Bonifacius* the priest to Ierusalem, that Hierom would send vnto him *psallentiam Græcorum*, the maner of synging of the Grekes, so as he had learned the same, of Alexander the bishop in the East. In that epistle complaining of the simplicitie of the Romaine church, he sayeth, that there was in the Sunnedaye but one epistle of the Apostle, and one chapter of the Gospel rehearsed, and that there was no synging with the voice hearde, nor the comelynes of hymnes knowen among them.

About the same tyme, *S. Ambrose* also tooke order

In rescripto Hieronymi ad 2. epist. Damasi Papæ ad Hieronymum presbyterum



Lib. Con-  
fessionū.

Cap. II.

In 2. pro-  
comio cō-  
mentario-  
rum epist.  
ad Galat.

for the Seruice of his churchē of Millane, and made holy hymnes him selfe. In whose tyme (as S. Augustine writeth) when *Iustina* the young Emperour Valentinians mother, for cause of her heresie, where- with she was seduced by the Arianes, persecuted the catholike faith, and the people thereof occupied them selues in deuoute watches, more then before tyme, ready to dye with their bishop in that quarell: it was ordeyned, that hymnes and psalmes shuld be song in the churchē of Millane, after the maner of the east parties: that the good folke thereby might haue some comfort and spirituall reliefe, in that lamentable state and continuall sorowes. Thereof the churches of the West, forthwith tooke example, and in eue- ry countrie they folowed the same. In his seconde booke of Retractations, he sheweth that in his tyme such maner of synging began to be receiued in Aphri- ca. Before this tyme had *Hilarius* also the bishop of Poitiers in Fraunce, made hymnes for that purpose, of which S. Hierom maketh mention.

Much might be alleaged for proufe of hauing Seruice in the Greke and in the Latine churches, long before the first syx hundred yeres were expired, which is not denyed. The thing that is denyed by M. Iuell, is this. That for the space of syx hundred yeres after Christ, any Christen people had their Seruice or common prayers, in a tonge they vnder- stood not. Which they of his syde beare the world in hande, to be a haynouse erreure of the churchē, and a wicked deceite of the papistes. And I saye, as I sayde before, that the Seruice was then in a tonge, which

which some people vnderstoode, and some vnderstoode not. I meane, the Greke tonge and the Latine tonge. For that it was with in the syx hundred yeres in any other barbarous or vulgare tonge, I neuer reade, neither I thinke M. Iuell, nor any the best learned of his syde, is able to prooue. To be the better vnderstanded, I call all tonges barbarous and vulgare, besyde the Hebrew, Greke and Latine.

The gospel and the faith of Christ, was preached and set forth in Syria and Arabia, by Paul, in Egypte by Marke, in Ethiopia by Matthew, in Mesopotamia, Persia, Media, Bactra, Hyrcania, Parthia and Carmania, by Thomas, In Armenia the greater, by Barthelemew, in Scythia by Androw, and likewise in other countries, by Apostolike men, who were sent by the Apostles and their nexte successours, as in Fraunce, by Martialis sent by Peter, by Dionysius sent by Clement, by Crescens, as <sup>a</sup> Clement and <sup>b</sup> Hierome writeth, and by Trophimus S. Pauls scholer, and by Nathanael Christes disciple, of whom he at Arelate, and this at Bourges and Treueres, preached the gospel, as some recorde. In our countries here of Britaine, by *Fugatius*, *Damianus*, and others, sent by *Eleutherius* the Pope and Martyr, at the request of king *Lucius*, as *Damasus* writeth in *Pontificali*. Other countries, where the Greke and Latine tonge was commonly knowen, I passe ouer of purpose. Now if M. Iuell, or any of our learned aduersaries, or any man lyuing could shewe good euidence and proufe, that the publike seruice of the church, was then in the Syriacall or Arabike, in the Egyptian, Ethiopian, Persian,

Vsage of  
churche  
seruice in  
any vul-  
gare tōge  
vvith in  
600. yeres  
after  
Christ, cā  
not be  
proued.

De ordo

a Cōstitu-  
tionū apo-  
stolicarū  
li. 7. c. 46.  
b Lib. de  
scriptori.  
ecclesiast.

Tempori-  
bus Anto-  
nini Co-  
modi. an-  
no do. 182



Lib. de  
scriptori.  
ecclesiast.

Petſiã, Armeniã, Scythian, Frenche or Britaine tongue: then might they iuſtly claime preſcription againſt vs in this Article, then might they charge vs with the example of antiquitie, then might they requyre vs to yelde to the maiher and auctoritie of the primitive church. But that doubtles can not appeare. Which if any could ſhewe, it would make much for the Seruice to be had in the vulgare tongue. Wherefore M. Iuell in his ſermon, which he vittered in ſo ſolemne an audience, and hath ſet forth in print to the world, ſayeth more thẽ he is able to iuſtifie, where he ſpeaketh generally thus. *Before the people grewe to corruption, (whereby he meaneth the firſt ſyx hundred yeres after Chriſt) all chriſten men through out the world, made their common prayers, and had the holy communion in their owne common and known tongue.* This is ſone ſpoken Syr, but it will not by you be ſo ſone prooued. In dede we fynde, that where as holy Ephrem deacon of the church of Edeſſa, wrote many thinges in the Syriacall tongue, he was of ſo worthy fame and re- nome, that (as S. Hierome witneſſeth) his writinges were rehearſed in certaine churches openly, *poſt le- ctionem ſcripturarũ*, after the ſcriptures had ben reade. Whereof it appeareth to *Erasmus*, that nothing was wont then to be reade in the churches, beſyde the writinges of the Apoſtles, or at leaſt of ſuch men, as were of Apoſtolike auctoritie. But by this place of S. Hierome, it ſemeth not, that Ephrems workes were vſed as a parte of the common Seruice: but rather as homelies or exhortations to be reade after the Ser- uice,

uice, which consisted in maner wholly of the scriptures. And whether they were tourned in to greke or no so sone, it is vncertaine.

Neither S. Hieromes translation of the scriptures in to the Dalmaticall tonge (if any such was by him made at all) proueth, that the Seruice was then in that vulgare tonge. That labour may be thought, to haue serued to an other purpose. But of the translation of the scriptures into vulgare tonges, I shall speake hereafter, when I shall come to that peculiar Article. Verely the handeling of this present and of that, hath most thinges common to bothe. Thus that the people of any countrie had the churche Seruice in their vulgare and common tonge, besyde the Greke and the Latine tonge, we leaue as a matter stowtly affirmed by M. Iuell, but faintly proued, yea nothing at all proued.

Now concerning the two learned tonges, Greke and Latine, and first the Greke. That the Seruice was in the greke tonge, and vsed in the greke churche, I graunt. And to shewe what is meant by the Greke churche, the learned doo vnderstand, all the christen people of that countrie, which properly is called Græcia, of Macedonia, Thracia, and of Asia the lesser, and the countries adioyning. The prouinces that were allotted to the Patriarke of Alexandria in Egypte, and to the patriarke of Antiochia in Syria, are of the olde writers called sometyme, by the name of the Orientall or East churche, sometyme, of the Greke churche.

This much by vs bothe confessed M. Iuell and  
P agreed



agreed vpon: I saye, that if I can shewe, that the people of some countries of the Greke church, which all had their common prayers and Service in the Greke tonge, for the more parte vnderstoode not the greke tonge, more then Englishe men now vnderstand the Latine tonge: then I haue proued, that I promysed to proue: that some peoples, I meane whole nations, vnderstoode not their Service, for that they had it in an vnknownen tonge.

All people of the Greke church vnderstoode not the greke service.

Now how well I am able to proue this, I referre it to your owne consideration. The lesser Asia being a principall parte of the greke church, had then the Service in the greke tonge. But the people of sundry regions and countries of the lesser Asia then vnderstoode not the greke tonge: Ergo the people of sundry regions and countries had then their Service in an vnknownen tonge. The first proposition or *maior*, is confessed as manifest, no learned man will denye it, and if any would, it may easely be proued. The second proposition or *minor*, maye thus be proued. *Strabo* who trauailed ouer all the countries of Asia, for perfite knowledge of the same, neare about the tyme of S. Paules peregrination there, who also was borne in the same: in his 14. booke of Geographie writeth, that where as with in that Cherronesus, that is, the streight betwen sea and sea, there were syxten nations by reporte of Ephorus: of them all onely three were grekes, all the rest barbarous. Likewise *Plinius* in the syxth booke natural. histor. cap. 2. declareth, that with in the circuite of that land, were three greke nations onely, Doras, Iones, Eoles, and that

that the reste were barbarous. amongst whom the people of Lycaonia was one, who in S. Paules tyme spake before Paul and Barnabas, in the Lycaonical tonge. AA. 14

The scripture it selfe reporteth a diuersitie of language there, and thereabout, as it appeareth by the second chapter of the Actes. Where the Iewes gathered together in Ierusalem for keeping of the feast of Pentecoste, wondering at the Apostles for their speaking with so many sundry tonges, amongst other prouinces different in language, they reckon Pontus and Asia, Cappadocia, Phrygia and Pamphylia. Which two prouinces are of all attributed vnto the lesser Asia. Which maketh a good argument, that all Asia the lesser had not one onely the greke tōge. and therefore so many of them as were of other language, hauing the Seruice in greke, had it in a tonge they vnderstode not.

They that will seme to serche the cause why that land had so great diuersitie of languages, impute it to the often chaunge of conquestes, for that it was overcome and possessed of diuerse nations: of which every one coueted with enlarging their Empyre, to bring into the countries subdued, their lawes, their customes, and their language. Now this being proued by good and sufficient auctoritie, that in Asia, of xvj. nations three onely were Grekes, it foloweth, that the other thirtene hauing their Seruice in greke, had it not in their owne, but in a straunge tonge. For elles if they had all naturally spoken greke, why shuld not they haue ben called grekes? Thus we see it is



no newe thing proceeding of a generall corruption in the church, some peoples to haue the Seruice in an vnknownen tonge.

In proce-  
mio 2. lib.  
cōment.  
epist. ad  
Galatas.

Here perhappes M. Iuell, or some other for him, replyeth and sayeth, that the people of Asia commonly besyde their owne proper language, spake the greke tonge also, and alleageth for that purpose *S. Hierome*, who sayeth, *Galatas, excepto Sermone Graeco, quo omnis Oriens loquitur, propriam linguam eandem habere, quam Treuiros*. That the Galathians, besyde the greke language, which all the Orient or the East speaketh, haue their owne peculiar tonge, the very same, that they of Treueres haue. Lo, sayeth this replyer, *S. Hierome* affirmeth all the Orient to speake the greke tonge. Ergo the Seruice in greke to them was not straunge and vnknownen.

To this I answere *S. Hierome* meaneth, that some of all countries of the Orient or east, spake greke, as the learned men, gentle men, merchantes, all of liberrall education, and such other, as had cause to trauaile those countries. To be shorte, it was with out doubt very common, as being their only learned tonge for all sciences, and the tonge that might best serue to trauaile with all from countrie to countrie with in the East, right so as the Latine tonge serueth to the like intentes, for all nations of the West. And he meaneth not that all and singular persons, of what degree or condition so euer they were, all vplandish people, tilers of the grownde, herdmen and women, spake greke. For if it had ben so, then had they not had peculiar and proper tonges. For it is not for  
their

their simple headdes (for the most parte) to beare a waie two languages. In that S. Hierome calleth the Galathians tonge *propriam linguam*, a proper and peculiar tonge to that nation, he doth vs to vnderstand, the same to pertaine to all in particular, that is, to euery one of that prouince, and the greke, to all in generall, in respecte of other nations there, so as not of necessitie it be vnderstanded of euery one.

S. Augustine speaking of the title written by Pilate on the crosse, sayeth thus. It was in Hebrew, Greke, and Latine, *Rex Iudaeorum*. For these three tonges were there in preeminence before all other. *Hebraea, propter Iudaeos in Dei lege gloriantes, Graeca, propter gentium Sapientes, Latina, propter Romanos multis ac penè omuibus iam tunc gentibus imperantes.* The, Hebrew, for the Iewes, that gloried in the lawe of God, the greke, for the wise men of the gentiles, the Latine, for the Romaines bearing rule at that tyme ouer many, and almost ouer all nations. Now where he sayeth here, that the greke tonge was in preeminence, *propter gentium Sapientes*, for the wise men of the gētiles: he discusseth fully the doubt, that might seme to rise of S. Hieromes saying, and sheweth, that the greke tonge was common, not to all the vulgare people of the whole Orient, but to the wise men onely, and that for the atteyning of learning. And for this it is to be noted, that the scripture reporteth the vulgare tong of the Lycaonians to haue ben vnter in hearing of Paul and Barnabas, not by the Magistrates, or other the chiefe, but by the vulgare people. *Turba leuauerunt Vocem suam Lycaonice dicentes,*

Tracta. in  
Ioan. 117.



Ca. 3.

AN ANSWERE TO

In Gordijs.

Lib. 2. h. 2.  
sch. 66.

Lib. de  
ecclesiast.  
script.

centes, etc. *Act. 2.* And so S. Hierome is to be vnder-  
standed to speake in that place, not of all men of the  
nations of the East, but rather of a great number, and  
of some persons of all nations. For elles if all the East  
had spoken greke, the souldiers that buried *Gordia-  
nus* the younger, Emperour, apud *Circeium Castrum*,  
at Circey castle, neare to the land of Persie: would  
not haue written his title of honour vpon his se-  
pulchre, in greke and latine, in the Persians, lewes, and  
the Egyptians tonges, *vt ab omnibus legeretur*, that it  
might be read of all, as *Iulius Capitolinus* writeth.  
Which is an argument, that all the East spake not  
ne vnderstoode not the greke tonge. As likewise  
that *Epiphanius* writeth, where he sayeth thus. Most of  
the Persians after the persicall letters, vse also the  
Syrianes letters. As with vs many nations vse the  
greke letters, yea where as in euery nation in ma-  
ner, they haue letters of their owne. And others some  
much esteeme the most profownde tonge of the Sy-  
rians, and the tonge that is about Palmyra, both the  
tonge it selfe, and also the letters of the same. Bookes  
also haue ben written of Manes in the Syrianes  
tonge. Agayne if all the East had spoken greke, sun-  
dry the holy fathers would not haue ben so en-  
uious to the common weale of the church, as to  
hyde their singular workes from the reading of all,  
which they wrote in barbarouse and vulgare ton-  
ges, to the commoditie only of their brethren that  
vnderstoode the same. *Antonius*, that wrote seuen  
notable epistles to diuerse monasteries, of apostolike  
sense and speache, as S. Hierome witnesseth, in the  
Egyptian

Egyptian tonge. Likewise holy Ephrem of Edessa, Bardefanes of Mesopotamia, who wrote very excellent workes in the Syriacall tonge. Euen so dyd Isaac of Antioche, and Samuel of Edessa priestes, write many goodly workes against the ennemies of the church, in the same tonge, as Gennadius recordeth.

But what shall we speake of all the East? neither all the lesser Asia, and the countries there adioyning, spake not greke one generation before the coming of Christ. For if all had spokē greke, Mithridates that renoumed king of Pontus, had not neded to haue learned two and twenty languages of so many nations he was king ouer, to make answer to suters, to appoint them orders and lawes, and in open audience to speake to them in so many languages without an interpreter, as Plinie writeth. Here if these 22. nations of 22. sundry tonges, had also besyde their owne language spoken greke, and vnderstanded the same: Plinie would not haue vttered that word, *sine interprete*, without an interpreter. And likewise that king had taken vaine labour in learning those tonges, where one might haue serued his tourne.

Natural.  
hist. lib. 7.  
cap. 24.

Neare to this kinges dominiō in the shore of the sea Euxinus, in the lāde of Colchis, there stode a citie named Dioscurias, so much haunted of straungers, that as Plinie writeth by recorde of Timosthenes, it was resorted vnto of three hundred nations of distincte languages, and that the Romaines for the better expeditiō of their affaires there, had at length lying in the same, c x x x. interpreters. Now if all the Orient had spoken greke, as S. Hieromes wordes

seme

Li. 6. nat.  
hist. ca. 5.



## AN ANSWERE TO

some to importe: the Romaines shuld not haue neded to haue maineteyned there to their great charges, so great a number of interpreters, to be their agentes there. But for proufe that all the Orient spake not greke, what nede we alleage prophane wryters? the knowen place of the Actes, maketh mencion of sundry nations there, that had distincte languages, the Parthians, Medians, and Elamites etc. Act. 2.

To cōclude, they that to maineteine their straunge opinion of the vniuersall vnderstanding of the Seruice vsed of olde tyme in the East Church, saye and affirme, that all the Orient spake greke: some much to diminishe the maiestie, vtilitie, and necessitie of the miraculouse gifte of tonges, which the holy ghost gaue in the primitiue church, for the better furtherance of the gospell. For if all in those parties had spoken greke, the gifte of tonges had ben in that respecte nedeles. Hytherto of the greke, and of the Seruice in that language.

Now concerning the Latine tonge, which is the learned tonge of the West. That the Latine church, or the West church, for so it is called, had the Seruice in Latine, I graunt. The chiefe Regions and countries of the Latine church, with in the forsayd syx hundred yeres, were these. Italie, Aphrike, Illyrike, bothe Pannonies, now called Hungarie and Austria, Gallia, now Fraunce, and Spaine. The cōtries of Germanie, Pole, and Swethen, and those north partes, receiued the faith long sithens. The countries of Britaine here had receiued the faith in most places, but were dryuen from the open profession of it agayne, by the

by the cruell persecution of Diocletian the Empe-  
rour, at which persecution, S. Albane with many  
others, suffered martyrdom.

After that these countries had ben instructed in  
the faith, as thinges grewe to perfection, they had  
their Service accordingly: no doubt such, as was vsed  
in the churches, from whence their first Apostles  
and preachers were sent. And because the first prea-  
chers of the faith came to these west parties from  
Rome, directed some from S. Peter, some from Cle-  
ment, some others afterward from other bishops of  
that See Apostolike: they planted and set vp in the  
countries by them conuerted, the Service of the  
church of Rome, or some other very like, and that  
in the Latine tonge onely, for ought that can be she-  
wed to the contrary. Wherein I referre me onely to  
the first syx hundred yeres. Now that such Service  
was vnderstanded of those peoples, that spake and  
vnderstoode Latine, no man denyeth. For to some  
nations that was a natieue and a mother tonge, as the  
greke was to the Grecians.

M. Iuell alleaging for the hauing of the prayers  
and Service in a vulgare tonge (as for England in  
the English, for Ireland in the Irishe, for doucheland  
in the douchetongue, etc) authorities and examples of  
the churches, where in the tyme of the primitive  
churche the greke and Latine tong was the vsuall  
and common tonge of the people: bringeth nothing  
for proufe of that, which lyeth in controuersie. Ar-  
nobius (sayeth he) called the latine tonge, *sermonem*  
*italū*. S. Ambrose in Millane, S. Augustine in Aphrike,

M. Iuelles  
allegations  
solved.

Q S. Gre-



Heraeme  
16. hom. 4

In 2. pro-  
micio cō-  
ment. ad  
Galatas.

Cōstituit.  
apostoli-  
carū li. 8.  
cap. 16.  
\* In ora-  
tionibus  
mystago-  
gicis.

S. Gregorie in Rome, preached in Latine, and the people vnderstoode them. What then? no man denyeth you this. S. Basile also speaketh of a sownde, which the men, women and children made in their prayers to God, like the sownde of a waue stryking the sea bankes. What can you conclude of this necessarily M. Iuell? All this may be vnderstanded of the sownding that one worde, *Amen*, answered at the prayers ende, which is done now by the quyer, and may be done by the people also in the lower parte of the church. For S. Hierome leadeth vs so to thinke. Who commending the deuotion of the people of Rome, sayeth in like maner. *Vbi sic ad similitudinem cœlestis tonitruī, amen reboat, & vacua idolorum templa quatuntur?* Where elles are the churches and the sepulchres of Martyrs, with so feruent deuotion, and with so great companie resorted vnto? (which wordes go before) Where doth *Amen* geue so lowde a sownde, like the thunderclappe out of the ayer, so as the temples emptied of idoles, shake with it, as at Rome?

The people speaketh with the priest, at the my-  
sticall prayers, sayeth Chrysostome, alleaged by M.  
Iuell. What then? So was it long before, euen in the  
Apostles tyme, as we reade in Clement, and likewise  
in S. Cyprian, in \* *Cyrillus Hierosolymitanus*, and many  
others, so is it now. For he shall fynde in the olde  
fathers, that to *Per omnia secula seculorū* (which Chry-  
sostom speaketh of) to *Dominus vobiscum*, so light as  
they make of it, to *Sursum corda*, and to *Gratias aga-  
mus domino Deo nostro*, the people answered, as now  
also

also they answered, *Amen, & cum Spiritu tuo, habemus ad dominum, dignum & iustum est.*

As for the place he alleageth out of S. Augustine vpon the psalmes, it maketh nothing for his purpose. S. Augustines wordes be these, other wise then he reporteth them. *Quid hoc sit; intelligere debemus, ut humana ratione, non quasi auium voce cantemus. Nam & merula, & psittaci, & corui, & picæ, & huiusmodi volucres, sæpè ab hominibus docentur sonare, quod nesciunt.* Hauing prayed to God (sayeth S. August.) that he make vs cleane of our priuie synnes, etc. we ought to vnderstand, what this is, that we maye singe with mannes reason, not with voice, as byrdes doo. For owfelles, popiniayes, rauens, and pyes, and such the like byrdes, oftetymes be taughte of men to sownde, they knowe not what. These wordes are to be taken of th' understanding of the sense, not of the tonge which the Seruice is songe in. For the people of Hippo, where he was bishop, vnderstoode the latine tonge meanelly. Which sense can not rightly and safely be attained of the common people, but is better, and more holesomly taughte by the preaching of the learned bishops and priestes.

The commaundement of Iustinian the Emperour, which M. Iuell alleageth, that bishops and priestes shuld celebrate the holy oblation or Sacrifice, which we call the Masse, not closely,\* but with vtterace and sownde of voice, that they might be heard of the people: maketh nothing for the Seruice to be had in the Englishe tong, in the churche of England, or in any other vulgare tonge, in the churche of any

Q ij

other

In Psal 138  
in expositione  
secunda.

De ecclesiasticis  
diuersis  
capitulis.  
Constitutione 123.  
Greg. Flauto in-  
terprete.  
Nā in ve-  
teri trans-  
latione ni-  
hil tale  
habetur.  
\* μετὰ  
φωνῆς



Ca. 3

AN ANSWERE TO

Iustinia-  
nes ordi-  
naunce  
truly de-  
clared.

Cap. x.

other nation: but requireth onely of the bishops and  
priestes open pronouncing, vocall not mentall spea-  
king, nor whispering with the breath onely in the  
celebration of the holy Sacrifice and other Service.  
Wherein he agreeth with S. Augustine, who in his  
booke de Magistro, sayeth, that when we praye,  
there is no nede of speaking, onlesse perhappes we  
doo as priestes doo. Who when they praye (in pub-  
like assemble) vse speaking for cause of signifying  
their mynde, that is, to shewe, that they praye, not to  
th'intet God, but menne maye heare, and with a cer-  
taine consent through putting in mynde (by sownde  
of voice) maye be lyfted vp vnto God. This much  
S. Augustine there. And this is the right meaning of  
that Constitution. And thus he ordeined for the  
greke church onely, and thereto only it is to be  
referred, for that some thought the Sacrifice shuld be  
celebrated rather with silence, after the maner of the  
church of Rome, specially at the consecration. And  
as that constitution pertained to the Grekes, and not  
to the Latines, so was it not sownde in the Latine  
bookes, vntill Gregorius Haloander of Germanie of  
late yeres translated the place. And where M. Iuell  
alleageth this commaundement of Iustinian against  
the hauing of the Service in a learned tonge, vn-  
knownen to the common people: it is to be noted,  
how he demeaneth him selfe, not vprightly, but so  
as euery man may thereby knowe a scholer of Lu-  
ther, Caluine and Peter Martyr. For whereas by  
th'allegation of that ordinance, he might seme to  
bring somewhat, that maketh for the blessed Sacri-  
fice of

fice of the church, commonly named the Masse, he dissembleth the worde of the sacrifice, which Iustinian putteth expressely, *τὴν θείαν προσευχήν, id est, divinam oblationem*, the diuine or holy oblation: and termeth it other wise, in his replyes, by the name of *common prayers*, and in his Sermon, by the name of *the wordes of the ministracion*, refusing the worde of the church, no lesse, then he refuseth to be a member of the church. Thus through fooyfing and coggyng their dye, and other false playe, these newe perillous teachers deceiue many poore soules, and robbe them of the suer simplicitie of their faith.

And where was this commaundement geuen? In Constantinople the chiefe citie of Grece, where the greke tonge was commonly knowen. That Emperour had dominion ouer some nations, that vnderstoode not the greke commonly. Yet no man can tell of any constitution, that euer he made for Seruice there to be had in their vulgare and barbarous tonge. So many nations hauing ben conuerted to the faith, the common people whereof vnderstoode neither greke nor latine: if the hauing of the Seruice in their vulgare tonge, had be thought necessary to their saluation: the fathers that stickte not to bestowe their bloude for their flockes, would not haue spared that small paine and trauaile, to put their Seruice in vulgare tonges. If it had ben necessary, it had ben done: if it had ben done, it had ben mentioned, by one or other.

It appeareth by *Arnobius* vpon the Psalmes, by *Epiphanius* writing against heresies, and by S. Au-

Psal. 104.  
Lib. 1. cō-  
tra hærē-  
hærēsi 39.

Q iij

gustine



In Tuf-  
cul. q.

gustine in his bookes *De Doctrina Christiana*, that by accompte of th'antiquitie, there were 72. tonges in the worlde. Cicero sayeth that they be in number infinite. Of them all, neither M. Iuell, nor any one of his syde, is able to shewe, that the publike Seruice of the church in any nation, was euer for the space of syx hundred yeres after Christ, in any other, then in greke and latine.

For further answer to the auctoritie of Iustinianes ordinance, we holde well with it. Good men thinke it meete, the Seruice be vttered now also, with a distincte and audible voice, that all sortes of people, specially so many as vnderstand it, may the more be stirred to deuotion, and thereby the rather be moued to saye *Amen*, and geue their assent to it, through their obedience and credite, they beare to the church, assuring them selues, the same to be good and helthfull, and to the glory of God. And for that purpose, we haue commonly sene the priest, when he spedde him to saye his seruice, to ring the Sawnce bell, and speake out a lowde, *Pater noster*. By which token the people were commaunded silence, reuerence, and deuotion.

Now to saye somewhat touching the common prayers or Seruice of the curches of Aphrica, where S. Augustine preached in Latine, as you saye, and I denye not, and thereof you seme to cōclude, that the common people of that countrie vnderstoode and spake latine, as their vulgare tonge. That the Aphricane churches had their seruice in Latine, it is euident by sundry places of S. Augustine, in his exposition of

tion of the Psalmes, in his bookes *De Doctrina Christiana*, and in his sermons, and most plainely in an epistle that he wrote to S. Hierome, in which he sheweth, that the people of a citie in Aphrica was greatly moued and offended with their bishop, for that in reciting the scriptures for parte of the seruice to them, he read out of the fourth chapter of Ionas the Prophete, not *cucurbita*, after the olde texte, which they had ben accustomed vnto, but *hedera*, after the newe translation of S. Hierome. Now as I graunt, that some vnderstoode it, so I haue cause to doubt, whether some others vnderstoode it, or no. Nay rather I haue great probabilitie to thinke, they vnderstoode it not. For the bewraying of Hannibals Ambassadours to the Romaines, by their Punicall language, whereof *Titus Livius* writeth: and likewise the conference betwixte Sylla the noble man of Rome, and Bocchus kinge of *Namidia*, had by meane of interpreters adhibited of bothe parties, as Saluste recordeth in *bello Iugurthino*, declareth, that the tonge of Aphrica was the punicall tonge before the Romaines conqueste. Now the same people remaining there vntill S. Augustines tyme, what shuld moue vs to iudge, that they forgate their owne native and mother tonge, and learned a newe the latine tonge? I confesse that many vnderstoode and spake latine, by reason of the Romaines common resorte thither, of their lawes there executed, of their garnisons there abyding, and specially of the great multitude of latine people thither sent to inhabite, *deductis coloniis*, by August the Emperour first, then by *Adria-*

All people of the latine church vnderstoode not the latine Seruice. Lib. 3. 2. belli punici.



nus, and afterward by *Comodus*, who would haue had  
 the great citie *Carthago* newly reedified, to be cal-  
 led after his owne name, *Alexandria Comodiana*, as  
*Lampridius* writeth. These Romaine colonies, that is  
 to witte, multitudes of people sent to inhabite the  
 countrie, placed them selues about the sea costes, in  
 the chiefe cities, in *Carthago*, *Vtica*, *Hippo*, *Leptis*, etc.  
 and thereabout. And by this meanes the Romaine  
 or Latine speache spred abroad there, and became to  
 be very commo, as that which remained still among  
 the inhabitantes, that were of the Romaine kynde,  
 and was learned by long vse and custome of others  
 dwelling amongst them, specially in the cities, where  
 the Romaines bare the swaie and gouernement. For  
 these consyderations, I thinke the Latine tonge was  
 there very common. But that it was common to the  
 inwarde parties of the countrie also, and to the vpla-  
 dishe people, amongst whom the olde accustomed  
 language is longest kepte, as experience teacheth: it is  
 not likely. For though the nobilitie and cities chaunge  
 their language, to be the more in estimation, yet  
 the common and base people of the countrie, fall  
 not so sone to a chaunge. In this realme of England  
 after William Conqueroures tyme, by occasion of  
 great resortes of Frenchmen hyther, and of our coun-  
 trie men in to Fraunce, also of the Frenche lawes,  
 and speciall fauour by the princes borne, and prefer-  
 mentes bestowed vpon those that spake Frenche: the  
 most parte of the nobilitie, lawyeres, merchantes, ca-  
 pitaines, souldiers and welthy folke, had skill in the  
 vnderstanding and speaking of the Frenche tonge, but  
 yet the

yet the common and vplandish people spake litle or nought at all. Whereof grewe this prouerbe in England of olde tyme, lacke would be a gentilman, but lacke can no frenche. The like may be thought of the Latine tonge of Aphrica.

What shall we thinke of the vplandish people there, when as *Septimius Seuerus* the Emperour, yea after the Apostles tyme, had not very good skill in the Latine tonge, but in the punicall tonge, and that being borne at *Leptis*? of whom *Aurelius Victor* sayeth thus in *Epitome*. *Latinis literis sufficienter instructus, Punica lingua promptior, quippe genitus apud Leptim Prouincia Aphrica*. Seuerus was learned in the latine lettres sufficiently, but in the punicall tonge he was redyer, as being borne at *Leptis*, within the prouince of Aphrica. Here the Latine tonge is attributed to instruction and teaching, and the punicall tonge to nature. *Aelius Spartianus* writing the lyfe of this Seuerus to *Diocletian*, sheweth, that when his syster a woman of *Leptis*, came to Rome to him, *Vix latine loquens*, her brother the Emperoure was a shamed of her, and blushed at her, for that she could scantly speake Latine, and therefore comaunded her a waie home againe to her countrie, for these be the very wordes of *Spartianus*. Now if such noble personages lackte the latine speache in the chiefe parte of Aphrica, it is sone vnderstanded, what is to be demed of the common and vulgare people abroad in the countrie. Let vs come downe lowgher euen to *S. Hieromes* tyme. *S. Hierome* writing to a noble young Romaine virgine called

R

Deme-



*Demetrias*, being in Aphrica, exhorting her to kepe her selfe in that holy state of virginitie, sayeth thus. *Urbs tua quondam orbis caput, etc.* Thy citie once the head of the world, is become the sepulchre of the Romaine people, and wilt thou take a banished husband, thy selfe beyng a banished woman, in the shore of Libya? what woman shalt thou haue there, to bring thee too and fro? *Stridor Punicae linguae procacia tibi fescennina cantabit.* The iarryng punical tonge shall sing thee bawdy songes at thy wedding. Lo, in S. Hieromes tyme they of Aphrica spake the punical tonge, and that by the sea syde, where the Romaines of long tyme had made their abode. Of this maye be gathered, that the latine speache was not in the farther parties within the countrie, very comon.

De verbis  
domini se  
cū dū Luc.  
Serm. 35.

S. Augustine in sundry places of his workes sheweth, that the people of Aphrica called punikes, spake the punical tonge, acknowledging a likenes and coosynage, as it were, to be betwen that and the Hebrew tonge. But most euident witnes for the punical tonge, is to be fownde in his 44. epistle *ad Maximum Madaurensem*. In which he answereth him soberly, for his scoffing and iesting at certaine punical wordes, in derogation of the Christianes. After wondering that he being an Aphricane borne, and writing to Aphricanes, shuld fynde faulte with the punical names, and wordes, and after commendation of the tonge, for that many thinges haue right wisely ben commended to memorie by great learned men in bookes of the punical language: at length concluded against him thus. *Pœniteat te certè ibi na-*

tum,

*rum, Vbi huiusmodi linguae cunabula recalent.* In good sooth thou mayest be sorye in thy heart, that thou were borne there, where the cradelles of such a tonge, be warme agayne. By which wordes he seemeth to charge him with an vnnaturall grieve and repenting, that he was borne in that countrie, where they speake punike, er they creape out of their cradelles. Whereby it appeareth, the mother tonge of those parties of Aphrica which he speaketh of, to be the punicall, and not the latine. To conclude, if they had all spokē latine, and not some the punicall tonge, S. Augustine would neuer haue wrytten, *Punici Christiani baptismum, salutem, Eucharistiam, vitam vocant.* That those Christianes which speake the punicall tonge, call baptisme in their language, helth or Salvation, and the Eucharist, lyfe. Wherefore we see that there were Latine christianes, and punicall christianes in Aphrica, of whom all vnderstoode not the latine seruice.

And whereas S. Augustine, as you alleage him, without shewing the place (as your maner is, whereby you may easely deceiue the reader) hath these wordes in his sermons to the common people diuerse tymes: *Nunc loquar latine, ut omnes intelligatis,* now will I speake latine, that you maye all vnderstand me: of that saying, if any such be, may be gathered, that sometymes he spake in the punicall tonge to the punicall christianes, not vnderstanding the latine: but now among the Latine Aphricanes, that were of the Romaine kynde, and vnderstoode not the punike, he would speake latine, that all such

R ij shuld

Lib. 1. de  
peccatorū  
meritis et  
remissio-  
ne. ca. 14.

ad rom. 14.  
cap. 14.  
v. 11.



shuld vnderstand him.

Who so desyreth further to be perswaded, that the people of Africa called *Pœni*, spake and vnderstoode their owne punicall tonge, and not the latine tonge, as likewise the people of Spaigne, named *Iberi*, spake that language which was proper to them: let him reade *Titus Liuius de bello Macedonico*. For there he recordeth, that when those of Africa, or of Spaigne and the Romaines came together for parle and talke: they vsed an interpreter.

In l. fidei-  
commissa  
ff. d. leg. 3.

And *Vlpianus* the Lawier a great officer about *Alexander Seuerus* the Emperour, at the begynning of Christen Religiō, writeth, that *fidei commissa* maye be lefte in all vulgare tonges. and putteth for exam- ples, the Punicall and the Frenche, or rather Gallia call tonge.

Ab vrbe  
condita.  
lib. 7.

This much or more might here be sayde of the language of the people of Gallia, now called Fraunce; which thē was barbarouse and vulgare, and not onely latine, and yet had they of that nation their Ser- uice then in Latine: as all the West church had. That the common language of the people there was vulgare, the vse of the latine seruing for the lear- ned, as we must nedes iudge: we haue first, the auto- ritie of *Titus Liuius*. Who writeth, that a Galloes, or as now we saye, a French man of a notable stature, prouoked a Romaine to fight with him man for man, making his chalenge by an Interpreter. Which had not ben done, in case the latine tonge had ben common to that nation: Nexte, the place of *Vlpianus* before mentioned: Then, the recorde of *Aelius Lam- pridius*,

*dins*, who writeth, that a woman of the order of the  
Druides, cryed out a lowde to *Alexander Severus*  
*Mamma* her sonne the Emperour, as he marched  
forward on a daye with his armie, *gallico sermone*, in  
the gallicall tonge, these wordes, boding his death.  
which right so shortly after folowed: *Vadas, hec Vi-*  
*etoriam speres, ne militi tuo credas.* Go thy waye, and  
looke not for the victorie, truste not thy souldier.  
Lastly, the witnes of S. Hierom, who hauing trauailed  
ouer that region, and therefore being skilfull of the  
whole state thereof, acknowlege the people of Tre-  
ueres and of that territorie, to haue a petuliar lan-  
guage, diuerse from latine and greke.

In vita  
Alexandri  
Mamæ.

In proce-  
mio 2. cō-  
ment. ad  
Galatas.

If all that I haue broughte here touching this  
matter, be well weighed, it will seme probable, I  
doubte not, that all sortes of people in Africa, vn-  
derstoode not the Seruice, which they had in the la-  
tine tonge. And no lesse maye be thought of Gallia  
and Spaigne: And so farre it is proued against M.  
Iuelles slowte assertion, that within his syx hundred  
yeres after Christ, some Christen people had their  
common prayers and Seruice, in a tonge they vn-  
derstoode not.

lib. 1. c. 1.  
lib. 1. c. 1.  
lib. 1. c. 1.

And thus all his allegations broughte for proufe  
of his saying in this behalfe, be answered, the place  
of S. Paul to the Corinthians excepted. Which er I  
answer, I will according to my promise proue, that  
about nyne hundred yerres past, yea a thousand also, and  
therefore some deale within his syx hundred yerres,  
euen in S. Gregories tyme, the Seruice was in an vn-  
known tonge in this lande of England, then called

The anti-  
quitie of  
the latine  
Seruice in  
the chur-  
ch of  
England.

W. J. H.

R. iij

Britaine,



Britaine, and begonne to be called England, at least for so much, as Athens, and at these dayes, is called by the name of England.

Beda an English man, that wrote the ecclesiasticall storye of the English nation, in the yere of our lord 731. and of their coming in to Britaine, about 285. recordeth, that S. Augustine and his companie, who were sent hyther to conuert the English people to the faith of Christ, which the Britons here had professed long before, having a safe conduct graunted the by king Ethelbert, to preache the gospell, where they would: sayde and song their seruice in a church buylde of olde tyme in the honour of S. Martine, adioyning on the east syde of the head citie of Kent, whiles the Romaines dwelt in Britaine. The wordes of Beda be these. *In hac ecclesia conuenire primo, psallere, orare, missas facere, predicare & baptizare ceperunt.* In this church they beganne first to assemble them selues together, to syng, to praye, to saye Masse, to preache and to baptise. It is plaine, that this was the Seruice. And no doubt they resorted to it, who beleued and were of them baptized, wondering (as Bede sayeth) at the simplicitie of their innocent lyfe, and swetnes of their heauenly doctrine. In English it was not, for they had no skille of that tonge, as Bede sheweth, lib. i. cap. 23. And therefore by they entred the land, they tooke with them by commaundement of S. Gregorie, interpreters out of fraunce. Which interpreters serued for open preaching and private instruction, exhortation and teaching. In synging and laying the Seruice, there was no use of the  
Where

Lib. i. hist.  
ecclesiast.  
cap 26.

Lib. i. c. 23

Whereas S. Augustine, after that the English nation had receiued the faith, and he had ben made Archebishop ouer them, hauing fownde, the faith being one, diuersitie of customes in diuerse churches, one maner of Masses in the holy Romaine church, an other in that of Fraunce: for this and certaine other purposes, sent two of his clergie, Laurence and Peter to Rome, to be aduertised amongst other thinges, what order, maner and custome of Masses it liked S. Gregorie, the churches of the English nation shuld haue: hereunto that holy father answered, that what he espyed either in the Romaine or French, or any other church, that might be most acceptable to almighty god, he shuld choose out, and gather together, and commede the same to the church of England, there to be leste in custome to continewe. *lib. 1. cap. 27.* If it had then ben thought necessary, the Seruice of the Masse to be in English, or if it had ben translated in to the English tonge: it is not to be thought, that Bede, who declareth all thinges concerning matters of Religion so diligently, specially professing to write an ecclesiasticall storye, would haue passed ouer that in silence. And if the Masse had ben vsed in the English tonge, the monumentes and bookes so much multiplied among the churches, would haue remained in some place or other. And doubteles some mention would haue ben made of the tyme and causes of the leauing such kynde of Seruice, and of begynning the newe latine Seruice. As certaine of S. Gregories workes tourned in to English by Bede him selfe, haue ben kepte, so as they  
 remaine



remaine to this daye. St. Gregorie him selfe is a witnes of right good auctoritie vnto vs, that this land of England, which he calleth Britaine, in his tyme, that is almost a thousand yeres past: had the comon prayers and Seruice in an vknownen tonge, without doubte in Latine, much in like sorte, as we haue of olde tyme had, till now. His wordes be these.

Expositio  
nis in Iob  
li. 27. ca. 6

*Ecce (omnipotens dominus) penè cunctarum iam gentium corda penetravit, ecce in vna fide Orientis limitem Occidentisque coniunxit. Ecce lingua Britannia, quæ nil aliud nouerat, quàm Barbarum frondere, iam dudum in diuinis laudibus Hebræum coepit Halleluia resonare.* Beholde our lord almighty hath now pearced the hartes almost of all nations. Beholde he hath ioyned the borders of the East and the West in one faith together. Beholde the tonge of Britaine, that could nothing elles but gnashe barbarously, hath begonne now of late in diuine seruice to sownde the Hebrewe Halleluia.

Bede in the ende of his second booke, sheweth, that one Iames a deacon of the churche of Yorke, a very cunning man in songe, sone after the faith had ben spred abroad here, as the number of beleuers grewe, began to be a maister or teacher of synging in the churche, after the maner of the Romaines. The like he writeth of one Eddi surnamed Stephanus, that taught the people of Northumberland to sing the Seruice after the Romaine maner, and of Putta a holy man, bishop of Rochester, commending him much for his great skille of synging in the churche, after the vse and maner of the Romaines, which he had

he had learned of the disciples of S. Gregorie.

These be testimonies playne and euident ynough, that at the begynning the churches of England had their diuine Seruice in Latine, and not in English. One place more I will recite out of Bede, most manifest of all other, for proufe hereof. In the tyme of Agatho the Pope, there was a reuerent man called Iohn, *Archicantor*, that is chiefe chaunter or synger of S. Peters church at Rome, and Abbot of the monasterie of S. Martin there. Benedicte an abbot of Britaine, hauing buylded a monasterie at the mowth of the Riuer *Murns*, (Bede so calleth it) sued to the Pope for cōfirmations, liberties, fraunchesies, priuileges, etc. as in such case hath ben accustomed. Among other thinges, he obtained this cunning Chaunter Iohn, to come with him into Britaine, to teache songe.

Because Bedes ecclesiasticall storye is not very cōmon, I haue thought good, here to recite his owne wordes, thus englished. This Abbot Benedicte tooke with him the foresayd Iohn, to bring him in to Britaine, that he shuld teache in his monastery, the course of seruice for the whole yere, so as it was done at S. Peters in Rome. Iohn dyd as he had commaundement of the Pope, both in teaching the synging men of the sayde monastery the order and rite of synging and reading with vtterance of their voice, and also of writing and prycking those thinges, that the compasse of the whole yere requyred, in the celebration and keping of the holy dayes. Which be kepte in the same monasterie, till this daye, and be copied out of many rownde about on euery coste:

S

Neither



Neither dyd that Iohn teache the brethren of that monastery onely, but also many other made all the meanes they could, to gete him to other places, where they might haue him to teache. This farre Bede. I trowe no man will thinke, that this Romaine taught and wrote the order and maner of synging and pronouncing the Seruice of the churches of this lande, in the English tonge.

If it had ben demed of the learned and godly gouernours of Christen people then a necessary pointe to saluation, to haue had the seruice in the english: no mā had ben so apte and fitte to haue trāslated it, as he, who in those dayes had by speciall grace of God, a singular gifte to make songes and sonets in english meter, to serue religion and deuotion. His name was *Cednom.* of whom Bede writeth merueilouse thinges. How he made diuerse songes conteining matter of the holy scripture, with such exceding swetenes, and with such a grace, as many feeling their hartes compuncte and prickte with hearing and reading of thē, withdrewe them selues from the loue of the world, and were enkedled with the desyer of the heauenly lyfe. Many sayeth Bede of th'english nation attempted after him to make religiouse and godly poetries, but none could doo comparably to him. For he was not (sayeth he alluding to S. Paules wordes) taught of men, neither by man, that arte of making godly songes: but receiued from God that gifte freely. And therefore he could make no wanton, tryfling, or vaine ditties, but onely such, as pertained to godly Religion, and might seme to procede of a head guyded by the

*Cednom.*

*Galat. 3.*

by the holy ghost. *lib. 4. cap. 24.* This diuine poet *Cednom*, though he made many and sundry holy workes, hauing their whole argument out of holy scripture, as Bede reporteth: yet neuer made he any piece of the Seruice to be vsed in the church. Thus the faith hath continewed in this land among the English people, from the 14. yere of the reigne of *Mauritius* the Emperour, almost these thousand yeres, and vntill the late king Edwardes tyme, the English Seruice was neuer heard of, at least waye neuer in the church of England by publike auctoritie receiued and vsed.

The first  
entree of  
the Eng-  
lish Ser-  
uice.

Now touching the scripture by M. Iuell, and by all them of that syde alleaged, for the Seruice to be had in the vulgare tonge. In the 14. chapter of the first epistle to the Corinthians, S. Paul treateth of the vse of tonges, so as it was in the primitiue church a speciall gifte. As the faithfull folke came together to pray and to heare gods worde, some one man suddeinly stode vp, and spake in the congregation with tonges of many nations, *Spiritu infusurante*, as Chrysostom sayeth, that is, by inspiration or prompting of the spirite, so, as neither others that were present, neither him selfe, after the opinion of Chrysostome, vnderstoode, what he sayd: That gifte the Apostle dyd not forbyd. For that euery gifte of God is good, and nothing by him done in vaine: but dehorted the Corinthians fro the vaine and ambitious vse of it, and therefore dyd much extenuate the same, and preferred prophecyng, that is the gifte to interpret and expounde scriptures, farre before it. It

S ij was



was not in the church, but in the Apostles tyme, or a very shorte while after them, and that all together by miracle, the holy ghost being the worker of it.

The place  
of S. Paul  
to the Co  
rinthians  
maketh  
not for  
the Serui  
ce in the  
Englis  
h  
tonge.

In 1. Cor.  
14. ho. 37.

As concernig the order of the common prayers and publike Service, in such sorte as we haue now, and that age had not: S. Paul mentioneth nothing, neither speaheth one word in that whole chapter, but of the vse of the miraculouse gifte, as is sayde before. And therefore his sayinges out of that chapter, be not fittely alleaged of M. Iuell and the reste of our aduersaries, against the maner of prayers and Service of the church now receiued and of long tyme vsed, which in the West is vttered in the latine tonge, not by waye of miracle or peculiar gifte, but according to the institution and ordinace of the church. *Profecto enim cœlū Ecclesia tū fuit.* In very dede sayeth Chrysostome, the church then was a heauen, when as the holy ghost administred all thinges, moderated all the headdes of the church, caughte eche one with his inspiration. As for now, we kepe but the steppes onely of those thinges. We speake two or three of vs, and that a fundre, and one holding his peace, an other begynneth. But these be but signes onely and memorials of thinges. And so when we haue begonne, (he meaneth *Dominus vobiscum*) *Et cum spiritu tuo*, the people answereth: meaning to signifie thereby, that so in olde tyme they spake, not of their owne wisdom, but of the instincte of the spirite of God. This much Chrysostome of the heauely maner of the primitiue church in the Apostles tyme.

tyme. Now if in these dayes the maner were like, if it pleased the holy ghost to powre vpon vs the like abundance of grace, as to doo all thinges for vs, to rule the headdes of all faithfull people, to carrie eche one of vs with his diuine inspiratiō, and whē we came to church together for cōforte and edifying, to geue in to our hartes and put in to our mowthes by daily miracle, what we shuld praye, and what we shuld preache, and how we shuld hādle the scriptures: In this case no catholike christen man would allowe the vnfruitefull speaking with straunge and vnknown tongues without interpretation, to the lette and hinderance of gods word to be declared, and to the keping of the people onely in gasing and wondering, from saying *Amen*, and geuing their assent to the godly blessing and thankes geuing. But the order of the church now is farre otherwise. We haue not those miraculouse giftes, and right well maye we doo with out them. For the speaking with tongues, was in stede of a signe or wonder, not to them that beleued, but to the vnbeleuers. And signes be for the vnfaithfull, the faithfull haue no neede of them. In churches, I meane where aunciēt order is kepte, whiles the Service is song or sayd, the ministers doo not speake with tongues, or with a tonge, in such sorte as S. Paul vnderstoode: but they doo reade and rehearse thinges set forth and appointed to them. S. Paul rebuketh them, who speaking with tongues, letted the preachers, so as the people present might not be edified. The Latine Service is not so done in the church, as the exposition of the scriptures be thereby



excluded. In the Apostles tyme, they came to church, to th'intent they might profitably exercise the giftes God gaue them, and by the same, specially by the gifte of prophecying, edifie one an other, and teache one an other. Now adayes they come not to church together one to teache an other, and to expounde the scriptures in common: but to praye, and to heare the opening of Gods word, not one of an other with out order, but of some one, to witte, the bishop, priest, curate, or other spirituall gouernour and teacher. And for as much as all the people can not heare the priestes prayers at th'aulter (which hath from the Apostles tyme hytherto euer ben a place to celebrate the holy oblation at) turning himselfe for the most parte to the East, according to Apostolike tradition, in what tonge so euer they be vttered, for distance of the place they remaine in: it is no inconuenience, such admitted in to the quyer, as haue better vnderstanding of that is sayd or song: that the reste remaine in semely wise in the neather parte of the church, and there make their humble prayers to God, by them selues in silence, in that language, they best vnderstand, conforming them selues to the priestes blessing and thanks, geuing through faith and obedience with their brethren in the quyer, and geuing assent to the same, vnderstanding sothe good parte of that is done, as declared by often preaching, and by holy outward ceremonies, perceiueable to the senses of the simplest.

Fol. 15.

Where as you M. Iuell alleage S. Paul for your purpose, and make him to saye thus, otherwise then  
 he wrote:

he wrote : *If thou make thy prayer in the congregation with thy Spirite or noise of straunge wordes, how shall the vnlearned man thereunto saye amen? for he knoweth not what thou sayest:* you bombaste this texte with your owne counterfeit stuffing. The trāslatiō auctorised by king Edward and his counsell, is truer, and foloweth the greke nearer, which hath thus. *When thou blest with the spirite, how shall he that occupieth the vome of the vnlearned, saye amen at thy geuyng of thanks, seing he vnderstandeth not, what thou sayest?* Here the Apostle saint Paul speaketh of blessing or thanks geuing with the spirite, which spirite what it is, it is not easy to declare, after the iudgement of your owne patriarke Iohn Caluine. Saint Ambrose taketh it for the spirite we haue receiued in baptisme, that doth incline and moue vs to prayer. S. Thomas for the holy ghoste geuen to vs, for reason, and for the power imaginatiue. Erasmus for the voice it selfe. *Isidorus Clarus* for the power of pronouncing or vtterance. some for the breath that passeth the throte, some for the intention, *S. Augustine* very subtilly, *pro apprehensione quæ ideas concipit & signa rerum*. Caluine in his Institutions, *De Oratione cap. 15.* for the sownde of the mowth, that is caused of the breath of a mannes throte and rebownding of the ayer. Chrysostom for the spirituall giste, or the giste of the holy ghost to speake with tonges. Which Caluine him selfe sytting in iudgement as it were vpon this doubtfull matter, alloweth best, and condemneth the mynde of all others, and also his owne, though vnwares, as it semeth and so he would  
con-

1. Cor. 14.



Ca. 3.  
11.10.1

condemne your noyse of straunge wordes likewise, if he heard it. This texte being so doubtfull of it selfe in sense, so put out of tune by your noyse of straunge wordes, wherewith you descant vpon the worde *Spirite*, so violently applyed by your newe fangled exposition, maketh litle to the condemnation of the latine Seruice in the latine churche: specially seing that S. Paul meaneth by that miraculouse speaking with tonges, vsed or rather abused among the Corinthians, a farre different maner of speaking from that speaking, whereby the priest vttereth the common Seruice.

The priest (I graunt) saying his Seruice to his parish, speaketh with a tonge, but such maner of speaking is not that, which S. Paul meant. For the priest vnderstandeth it for the better parte, if he be learned, and the people be not vtterly ignorant, because of often preaching, long custome, solemne feastes and sundry ceremonies. And therefore your argument gathered out of that texte, cōcludeth nothing against hauing the Seruice in the learned latine tonge not perfetely vnderstanded of the vnlearned people.

vide Aug.  
lib. 12. de  
Genesi ad  
literā. c. 7.  
8. & 9. to. 3

Verely if you admitte the exacte iudgement of S. Augustine concerning this place of S. Paul, then must you seeke for other scriptures and proufes of your English Seruice. For as he discusseth this point learnedly, by the *tonge* S. Paul meaneth not the Latine, Greke, or Hebrewe amōg the vnlearned people, or any other alien or straunge tonge: but onely, and that by waye of metaphore, any maner of vtterāce, whereby the signes of thinges are pronounced, before  
they

they be vnderstanded. And by the *Spirite*, he vnderstandeth not a noyse of straunge wordes, after your straunge interpretation, but, as it is here in a certaine proper and peculiar maner taken, a power of the soule inferiour to the mynde, which conceiueth the similitudes of thinges, and vnderstandeth them not. And thinges so vttered, be vttered with the *tonge* and *Spirite*, whether it be in Englishe or Latine, or any other language.

And Syr, although the people vnderstand not in most exacte wise, what the priest sayeth in the Latine seruice, yet haue they commoditie and profite therby, so farre as it pleaseth God to accepte the common prayer of the church, pronounced by the priest for them.

But S. Paul (saye they) requyreth that the people geue assent, and cōforme them selues vnto the priest, by answering *Amen* to his prayer made in the congregation. Verely in the Primitiue church this was necessary, when the faith was a learning. And therefore the prayers were made then in a cōmon tonge knowne to the people, for cause of their further instruction, who being of late conuerted to the faith, and of paynimes made christians, had nede in all thinges to be taught. But after that the faithfull people was multiplied and increaced in great numbers, and had ben so well instructed in all pointes of Religion, as by their owne accorde they conformed them selues to the ministers at the cōmon prayers: in the Latine church the Seruice was set out in Latine, and it was thought sufficiēt, parte of the people

T in the



in the quyer, to answere for the whole people. And this hath ben esteemed for a more expedite and convenient order, then if it were in the vulgare tongue of euery nation.

I graunt they can not saye *Amen* to the blessing or thanks-geuing of the priest, so well as if they vnderstoode the Latine tōge perfutely. Yet they geue assent to it, and ratifie it in their hartes, and doo conforme them selues vnto the priest, though not in speciall, yet in generall that is to witte, though not in euery particular sentence of praise and thanks-geuing, or in euery seuerall petition, yet in the whole. For if they come to church with a right and good intent, as the simple doo, no lesse then the learned: their desyre is to render vnto god glorie, praise and honour, and to thanke him for benefites receiued, and with all, to obtaine of him thinges behofull for them in this life, and in the life to come. And without doubt this godly affection of their myndes, is so acceptable to God, as no vnderstanding of wordes may be compared with it. This requysite assent and conforming of them selues to the priest, they declare by sundry outward tokens and gestures: as by standing vp at the gospell and at the preface of the Masse, by bowing them selues downe and adoring at the Sacrament, by kneeling at other tymes, as when pardon and mercie is humbly asked, and by other like signes of deuotion, in other partes of the Seruice.

And whereas S. Paul semeth to disallowe praying with tonges in the common assemble, because of want of edifying, and to esteeme the vtterance of fyue wordes

wordes or sentences with vnderstanding of his meaning, that the reste might be instructed thereby, more then ten thousand wordes in a straunge and vnknowen tonge: all this is to be referred to the state of that tyme, which was much vnlike the state of the churche we be now in. The tōge of the prayers which S. Paul speaketh of, was vitterly straunge and vnknowen, and serued for a signe to the vnbeleuers. The latine tonge in the latine churche is not all together straunge and vnknowē. For besyde the priest, in most places some of the reste haue ynderstanding of it, more or lesse, and now we haue no nede of any such signe. They needed instruction; we be not ignorant of the chiefe pointes of Religiō. They were to be taught in all thinges: we come not to churche specially and chiefly to be taught at the Seruice, but to praye, and to be taught by preaching. Their prayer was not vaileable for lacke of faith, and therefore was it to be made in the vulgare tonge, for increace of faith. Our faith will stand vs in better stede, if we geue our selues to deuout prayer. They for lacke of faith, had nede of interpretation, bothe in prayers, and also in preaching, and all other spirituall exercises. We hauing sufficient instruction in the necessary rudimentes of our faith, for the reste, haue more nede by earnest and seruent prayer, to make sute vnto God, for an vpright pure and holy lyfe, then to spende much tyme in hearing for knowledge. Concerning which thing, Chrysostome hath this saying. *Profecto si orare cum diligentia insuescas, nihil est quod doctrinam tui conserui desideres, quum ipse*

T ij      Deus

Contra  
Anomēos  
homil. 3.



*Dens sine vilo interprete mentem abunde luce afficiat.*  
 Verely if thou vse to praye diligently, there is no-  
 thing, why thou shaldest desyre teaching of thy fe-  
 lowe seruant, I long God with selfe doth abundantly  
 lighten thy mynde without any interpreter.

Num. 11.

I would not here that any man shuld laye to my  
 charge the defence of ignorance, as though I enuyed  
 the people any godly knowledge. I wish them to  
 haue all heavenly knowledge, and to be ignorant of  
 nothing necessary to their Salvation. Yea even with  
 my very hate I wish with Moses. *Quis tribuat ve-*  
*romnis populus prophetet, & det dominus illis spiritum*  
*suum.* O that all the people could prophetic, and were  
 learned in gods holy worde, and that our lord would  
 geue them his spirite! But all the common people to  
 vnderstand the priest at the Service, I thinke wise  
 ad godly men iudge it not a thing so necessary, as  
 for the which the auncient order of the church  
 with no litle offence, publike and vniuersall auctori-  
 tie not consulted, shuld be condemned, broken, and  
 quite abrogated by private aduise of a fewe.

Luc. 10.

If defaulte were in this befallse iustly fownde, it is  
 knowen, to whom the redresse pertaineth. Concer-  
 ning the state of Religion, in all ages the generall  
 Councell representing the vniuersall church, for all  
 sores hath ordeined holesom remedies. Where they  
 be not heard, of whom Christ sayde, *He that heareth*  
*you, heareth me, and he that dispiseth you, dispiseth me:* it is  
 to be feared, that cōcerning the seruice, the newe lear-  
 ned boldnes is not so acceptable to God, as the olde  
 simple humilitie. It were good the people hauing  
 humble

humble and reuerent hartes, vnderstoode the Seruice, I denye not. Yet all standeth not in vnderstanding. S. Augustine sayeth notably, *turbā non intelligendi uacitas, sed credendi simplicitas, tutissimam facit.* That as for the cōmon people, it is not the quiknesse of vnderstanding, but the simplicitie of beleuing, that maketh them safest of all. And in an other place, *Si propter eos solos Christus mortuus est, qui certa intelligentia possunt ista discernere, penè frustra in Ecclesia laboramus.* If Christ (sayeth he) dyed onely for them which can with certaine or suer vnderstanding discerne these thinges (concerning God) then is the labour we take in the church, in maner in vayne. God requyareth not so much of vs, how much we vnderstād, as how much we beleue, and through belese, how much we loue. And when we shall all appeare before Christ in that dredfull daye of iudgement, whe shall not be requyred to geue an accompte of our vnderstanding, but faith presupposed, of our charitie.

Now though the people knowe not the Latine tonge, and albeit it were better, they had the Seruice in their owne vulgare tonge, for the better vnderstanding of it: yet as it is, for as muche as it cōsisteth in maner all together of the scriptures, that great profite cometh bothe to the reader and to the hearer of it: Origen sheweth at large, in the twētith homilie vpon Iosue. Because it were ouer long to bring all that he sayeth there to this purpose, the summe of the whole may thus be abbridged.

First that the heauenly powers and angelles of God, which be with vs, haue great lyking in our

T iij vtterance

Cōtra Manichæos. epist. Fundamenti. cap. 4.

Ad Enodiu epist. 102.

The benefite of prayer vttered in a tonge not vnderstāded.



vtterace of the wordes of the scripture. Though we  
 vnderstād not the wordes we vtter with our mowth,  
 yet those powers (sayeth he) vnderstand them, and  
 thereby be inuited, and that with delite, to helpe vs.  
 And speaking of the powers that be within vs, to  
 whom charge of our soules and bodies is com-  
 mitted, he sayeth, that if the scriptures be read of vs,  
 they haue pleasure therein, and be made the stronger  
 toward taking heede to vs, yea and that if we  
 speake with tonges, and our spirite praye, and our  
 sense be with out fruite. And there he alleageth to  
 that purpose, the cōmon place of S. Paul to the Co-  
 rinthiās, calling it merueilouse, and in maner a myste-  
 rie, shewing how the spirite prayeth, the sense being  
 with out fruite. After this he declareth the euill  
 powers and our ghostly ennemies the deuill, by our  
 reading and hearing of the scriptures, to be dryuen  
 from vs. As by enchauntements sayeth he, snakes be  
 stayed from doing hurte with their venyme, so if  
 there be in vs any serpent of contrary power, or if  
 any snake waite priuely to mischief vs: by vertue  
 of the holy scripture rehearsed (so that for weerynesse  
 thou tourne not awaye thy hearing) he is put awaye.  
 S. Augustine confirmeth the same doctrine, where he  
 sayeth, *psalmus demones fugat, angelos in adiutorium in-  
 uocat*. The psalme (read deuoutly or heard) putteth  
 deuilles to flight, and prouoketh angels to helpe. At  
 length Origen shewing how by meate or drynke we  
 fynde remedie for sore eyes, though we feele no be-  
 nefite forthwith in eating or drynking (he conclu-  
 deth his speciall parte of the comparison with these  
 wordes.

wordes): In this wise we must beleue also of the holy scripture, that it is profitable, and doth good to the soule, *etiamsi sensus noster ad præsens intelligentiam non capit*, although presently our sense doo not attaine the meaning or vnderstanding, because our good powers by these wordes be refreshed and fedde, and the cōtrary, that is, our aduersarie powers, are weakened and put to flight. At lenght making obiection to him selfe on the behalfe of his hearers, as though they shuld laye this doctrine to his charge for excuse of taking further paynes in preaching and expounding the scriptures to them: therto he answereth and sayeth. No no, we haue not sayd these to you for that cause, neither haue we vttered these thinges to you for excuse, but to shewe you, *in Scripturis sanctis esse vim quandam, quæ legenti etiam sine explanatione sufficiat*: that in the holy scriptures there is a certaine power or strength, which is sufficient for one that readeth it, yea without any expounding of it. This sufficiencie he referreth (I thinke) to the procuring of the good powers to helpe vs, and to the dryuing awaye the malice of the euill powers our ghostly enemies, that they hurte vs not.

I trust wise godly and stedfast men, who be not caryed about with euery wynde of doctrine, will be moued more with the auctoritie of Origen, a man allwayes in the iudgemēt of all the christē worlde accepted most excellētly learned, thē with the scorning of Caluine, who speaking of the auncient latine Seruice vsed in England and Fraunce, sayeth: *ad Ecclesiā ex sono non intellecto, nullus penitus fructus redit*: that of

In Insti-  
tutionib.

the



Confessi-  
onis. ca. 4.  
Sectiōe. 16

the sownde not vnderstanded no fruite at all retourneth to the church: vsing that word of dispite, that might better be spoken by a mynstrell of his pype and taburrette, then by a preacher, of the diuine seruice. Neither hereof with any milder spirite speaketh his disciple and subminister Theodore Beza, the hote minister of the deformed churches of Fraunce. *Quaecunque preces ab aliquo concipiuntur eo idiomate, quod ipse non intelligat, pro Dei ludibrio sunt habendæ.* What prayers so euer be made (sayeth he) of any man in a tonge that he vnderstandeth not, they be to be taken for a mockery of God. Who so euer here alloweth Caluine and Beza condemned of the church, must condemne Origen, for this point neuer reprobued nor touched of any, that haue not spared him, where so euer they could charge him with any errour. If all prayers made in an vnknownen tonge be a mocking of God, as Beza sayeth: then were the prayers vttered by miracle in the primitiue church with tonges (which the vtterers them selues vnderstoode not, after the mynde of Chrysostome) a mocking of god: for I see nothing, whereby they are excluded from his generall saying and vniuersall propositiō. Verely this teaching of Beza is not sownde. I wene, if he were out of the protection of his deformed churches, and cōuented before a catholike bishop to geue an accompte of this doctrine, he would steppe backe and reuoke that rashe saying agayne. For els he shuld seme to graunt, that God gaue at the beginning of the church, the giste of tonges to be mokte withall, which were very absurde and blasphemouse.

mouse. S. Paul wisheth that all the Corinthians spake with tongues, but rather that they prophecied.

If our newe maisters condemne the Latine Seruice in the Latine church, for that the people vnderstand it not, thereof must it folowe, that the English seruice, so much of it as consisteth of Dauides psalmes, which is the most parte, be also cōdemned. The like may belayde of other nations. For how many shall we fynde not of the people onely, but also of the best learned mē, that vnderstand the meaning of them, in what tōge so euer they be set forth? S. Hilarie cōpareth the booke of psalmes to a heape of keyes, that be to open the dores of euery house of a great citie, layed together. Amōg whō it is hard to fynde, which keye serueth which locke, and without the right keye, no dore can be opened. S. Augustine lykeneth the people of Aphrica synging the Psalmes which they vnderstoode not, to owlselles, popiniayes, rauens, pyes, and such other byrdes, which be taught to founde, they knowe not what, and yet they vnderstoode the tonge they sang them in. And therefore he exhorteth them to learne the meaning of them at his preaching, least they shuld syng not with humane reason, (as is before recited) but with voyce onely, as byrdes doo.

The reste of the scriptures whereof the Seruice consisteth, is, though not all together so obscure as the psalmes, yet veryly darker and harder, then that the common peoples grosse and simple wittes may pearce the vnderstanding of it, by hearing the same pronounced of the minister in their mother tonge.

V. And

Præfat. in  
Psalms.



And by this reason we shuld haue no Seruice at all gathered out of the scriptures, for defaulte of vnderstanding. And whereas of the Seruice in the vulgare tōge, the people will frame lewde and peruerse meanings of their owne lewde senses: So of the Latine Seruice, they will make no constructions either of false doctrine, or of euill lyfe. And as the vulgare Seruice pulleth their mindes from priuate deuotion to heare, and not to praye, to litle benefite of knowledge, for the obscuritie of it: so the latine geuing them no such motion, they occupie them selues, whiles the priest prayeth for all, and in the person of all, in their priuate prayers, all for all, and euery one for him selfe.

Such nations as vse church Seruice in their owne tōge, continue in schismes. In epistola ad graecos.

The nations that haue euer had their Seruice in their vulgare tonge, the people thereof haue continued in schismes, errours, and certaine Iudaicall obseruances, so, as they haue not ben reckened in the number of the catholike church. As the Christians of Moschouia, of Armenia, of Prester Iohn his land in Ethiopia. *Bessarion* asking by waye of a question, of the Grekes his countrie men, what church that is, against the which hell gates shall neuer preuaile: answereth him selfe, and sayeth: *Aut Latina, aut Greca est Ecclesia, tertia enim dari non potest. Siquidem aliae omnes haeresibus sunt plenae, quas sancti patres & generales Synodi condemnarunt.* Either it is the Latine, or the Greke church, for there is no thyrd, that can be graunted. For all other churches be full of heresies, which the holy fathers and generall councelles, haue condemned. Wherefore of these churches no example

ple ought to be taken for Seruice in the vulgare tonge, as neither of the churches of Russia and Moravia, and certaine other, to whom aboute six hundred yeres past, it was graunted, to haue the Masse in the Sclauons tonge, through speciall licence thereto obtained of the See Apostolike, by Cyrillus and Methodius, that first conuerted them to the faith. Which maner of seruice, so many of them as be catholike, for good causes haue lefte, and vse the Latine, as other Latine churches doo. Concerning the reste yet keping their Sclauon tonge, besyde other errors and defaultes, for which they are not herein to be esteemed worthy to be folowed: we maye saye of them, the wordes of *Gregorie Nazianzene. Priuilegia paucorum, non faciunt legem communem*: The priuileges of a fewe, make not a thing lafull in common.

Wherefore to conclude, seing in six hundred yeres after Christ, the Seruice of the church was not in any other, then in the Greke and Latine tōge, for that any man is able to shewe by good ptoufe, and the same not vnderstanded of all people: seing the auctorities by M. Iuell alleaged, importe no necessary argument nor directe cōmaundement of the vulgare tonge, but onely of plaine and open pronouncing, and that where the tonge of the Seruice was vnderstanded: seing the church of the Englishe natiō had their Seruice in the Latine tonge to them vnknown, wellnear a thousand yeres past: seing the place of S. Paul to the Corinthians either pertaineth not to this purpose, or if it be so graunted, for the di-



uerſitie of ſtates of that and of this our tyme, it per-  
mitteth a diuerſitie of obſervation in this behalfe,  
though ſome likenes and reſemblance yet reſerued:  
ſeing great profite cometh to the faithfull people  
hauing it ſo as they vnderſtand it not: Finally ſeing  
the examples rehearſed herein to be folowed, be of  
ſmall auctoritie, in reſpecte either of antiquitie, or of  
true Religion: As the bolde aſſertion of M. Iuell is  
plainely diſproued, ſo the olde order of the Latine  
Seruice in the Latine church, whereof England is a  
prouince, is not raſhly to be condemned: ſpecially  
whereas being firſt committed to the churches by  
the Apoſtles of our countrie, and the firſt preachers  
of the faith here, it hath ben auctorized by conti-  
nuance almoſt of a thouſand yeres without controll  
or gayneſaying, to the glory of God, the welth of  
the people, and procuring of helpe from heauen, al-  
wayes to this land.

And to adde hereunto this much laſt of all, though  
it might be graunted, that it were good, the Seruice  
were in the vulgare tonge, as in Engliſhe for our  
countrie of England: yet doubteles good men and  
zelouſe keepers of the catholike faith, will neuer al-  
lowe the Seruice deuysed in king Edwardes tyme  
now reſtored agayne, not ſo much for the tonge it  
is in, as for the order it ſelfe and diſpoſition of  
it, lacking ſome thinges neceſſary, and ha-  
uing ſome other thinges repugnant  
to the faith and cuſtome of the  
catholike church.



Or that

Or that the bishop of Rome was then called an vniuersal bishshop, or the head of the vniuersall church.

Of the Popes Primacie.

ARTICLE 4.

**B**Y what name so euer the bishop of Rome was called within fyx hundred yeres after Christes ascension, this is cleare, that his Primacie, that is to say, supreme power and auctoritie ouer and aboue all bishops, and chiefe gouernement of all Christes flocke, in matters pertaining to faith and Christen religion, was then acknowledged and confessed. Which thinge beinge so, whether then he were called by either of those names, that you denye, or no: it is not of great importance. And yet for the one of them somewhat, and for the other, an infinite number of good authorities may be alleaged. But thereof hereafter.

Now concerninge the chiefe point of this article, which is the Primacie of the Pope, Peters successour. First, it hath ben set vp and ordeined by God, so as it standeth in force *Iure diuino*, by gods lawe, and not onely by mans lawe, the scriptures leadinge thereto. Nexte, comended to the worlde, by decrees of councelles, and confirmed by edictes of Christen emperoures, for auoidinge of schismes. Furthermore, confessed and witnessed by the holy fathers. Againe, fownde to be necessary, by reason. Finally, vsed and declared by the euent of thinges, and practise of the church. For proufe of all this, so much might easily be sayde, as shuld serue to a whole volume. But



In this treatise seeking to auoide prolixitie, hauing purposed to saye somewhat to this number of the other Articles, and knowing this matter of the Primacie to be already largely and learnedly handled of others: will but trippe as it were lightly over at this tyme, and not sette my fast footing in the deepe debating and treating of it.

1.  
The Popes Primacie not of Man, but of gods ordinance. The first proufe of the Popes primacie, scripture expounded Matth. 16.

First, as concerning the right of the Popes primacie by gods lawe, by these auncient authorities it hath ben auouched. Anacletus that holy bishop and martyr S. Peters scholer, and of him cōsecrated priest, in his epistle to the bishops of Italie, writeth thus. *In nouo testamento post Christum, etc.* In the newe testament the order of priestes beganne after our lord Christ, of Peter, because to him bishoprike was first geuen in the church of Christ, where as our lord saide vnto him. *Thou art Peter, and vpon this rocke I will buylde my church, and the gates of hell shall not preuaile against it, and vnto thee I will geue the keies of the kingdome of heauen.* Wherefore this Peter receiued of our lord first of all, power to binde and to loose, and first of all, he brought people to the faith, by vertue of his preaching. As for the other Apostles, they receiued honour and power in like fellowship with him, and willed him to be their prince, or chiefe gouernour.

In an other epistle to all bishoppes, alleaging the same texte, for the Primacie of the See of Rome, speaking of the disposition of churches committed to Patriarkes and Primates, saith thus most plainly. *This holy ad Apostolike church of Rome, hath obtained*

teined the Primacie, not of the Apostles, but of our lord Saviour him selfe, and hath gotten the pre-eminence of power ouer all churches, and ouer the whole flocke of Christen people, euen so as he saide to blessed Peter th' Apostle: *Thou art Peter, and vpon this rocke etc.*

S. Gregorie writing to Mauritius the Emperoure against Iohn the bishop of Constantinople, ambitiously claiming and vsurping the name of an vniuersall bishop, proueth the bishop of Rome succeeding in Peters chaier, to be Primate, and to haue charge ouer all the church of Christ, by scriptures, thus. *Cunctis euangelium scientibus, liquet etc.* It is euident to all that knowe the gospell, that the cure and charge of the whole church, hath ben committed by the worde of our lord, to the holy Apostle Peter prince of all the Apostles. for to him it is sayde. *Peter, louest thou me? feede my sheepe.* to him it is sayd: *Beholde Satan hath desired to syfte you, as it were wheate, and I haue prayed for thee Peter, that thy faith faile not. And thou being once conuerted, strengthen thy brethren.* To him it is saide. *Thou art Peter, and vpon this rocke I will buylde my church, and the gates of hell shall not preuaile against it. And vnto the I will geue the keies of the kingdom of heauen. And what so euer thou byndest vpon earth, shalbe bounde also in heauen, and what so euer thou lowsest on earth, shalbe lowsed also in heauen.* Beholde he recei- ueth the keies of the heavenly kingdome: the power of bynding and lowsing is geuen to him: the charge of the whole church and principalitie is committed to him. Thus farre Gregorie. But because our aduer- saries

Epist. 32.

Ioan. 17.

Luc. 22.

Matth. 16

Cura ei  
totius Ec-  
clesiæ &  
principa-  
tus com-  
mittitur.



saries though without iuste cause, refuse the witness of the Bishops of Rome in this article, as vnlawfull witnesses in their owne cause, were they neuer so holy martyrs or learned confessours: they may vnderstand, we are able to alleage sundry other authorities to the confirmation hereof, that be aboue all exception.

- 3 S. Cyprian declaring the contempte of the high Priest Christes Vicarie in earth, to be cause of schismes and heresies, writeth thus to Cornelius Pope and Martyr. *Neque enim aliunde hereses obortæ sunt, etc.* Neither haue heresies or schismes rysen of any other occasiõ, then of that, the Priest of God is not obeyed, and that one Priest for the tyme in the church, and one iudge for the tyme in stede of Christ, is not thoughte vpon. To whom if the whole brotherhed (that is, the whole number of Christe people which be brethren together and were so called in the primatiue church) would be obedient according to gods teachings: then no man would make adoo against the colledge of priestes, no mā woulde make him selfe iudge, not of the bishop nowe, but of God, after gods iudgement, after the fauour of the people declared by their voices at the Election, after the consent of his felowbishops: no man through breach of vnitie and strife, would diuide the church of Christ: no man standing in his owne conceite and swelling with pride, would sette vp by him selfe abroad without the church, a newe heresie.

Secūdum  
magiste-  
ria diuina

Of all other authorities, that of Athanasius, and of the bishops of Egypte and Libya gathered together

gether in a Synode at Alexandria, is to be regarded. Who making humble sute to Felix then bishop of Rome, for aide and succour against the Arianes, through the whole epistle confessing the supreme auctoritie of that Apostolike See, vtter these very wordes. *Vestra apostolica sedis imploramus auxilium etc.*

We humbly befech you of the helpe of your Apostolike See. Because (as verely we beleue) God hath not despised the praier of his seruantes offered vp to him with teares, but hath constituted and placed you & your predecessours, who were Apostolike Prelates, in the highest tower or supreme state, and commaunded them to haue cure and charge of all churches, to th'intent, you helpe and succour vs, and that defending vs (as to whom iudgemēt of bishops is committed) you forflowe not through negligence, to delyuer vs from our enemies.

In primo  
tomo Cō-  
ciliorum.

In sum-  
mitatis ar-  
ce consti-  
tuit.

Now if the Apostolike church of Rome hath obtained the Primacie and preeminence of power ouer all churches, and ouer the whole flocke of Christen people, of our lord Sauour him selfe, as *Anacle-  
tus* saith: If it be euident to all that knowe the gos-  
pell, that the cure and charge of the whole church, hath ben committed to the holy Apostle Peter, Prince of all the Apostles, by the worde of our lord, as Gregorie witnesseth: If the whole brotherhed (that is to say all christen folke) ought to obeye the one hygh Priest or bishop of God, and the one Iudge that is Christes Vicare, or in the steede of Christ for the tyme, according to the preceptes and teachings of God, as Cyprian writeth: If it be God, that hath

X placed



Ca. 4

AN ANSWERE TO

placed and ordeined the bishop of Rome in the highest state of the church, as Athanasius with all the fathers of that Alexandrine councell recordeth: If this I say be true: then is it easely sene, vpon how good grownde this doctrine standeth, whereby it is affirmed, that the bishop of Rome his Primacie hath his force by gods lawe, and not onely by mannes lawe, much lesse by vniust vsurpation. The scriptures, by which as well these, as all other holy and learned fathers were leadde to acknowledge and confesse the Primacie of Peter and his successours, were partly such, as Anacletus and Gregorie here alleageth, and Cyprian meaneth, as it appeareth by his third treatise *De simplicitate praelatorum*, and sundry mo of the newe testament, as to the learned is knowen: of which to treat here largely, and piththely, as the weight of the matter requyreth, at this tyme I haue no leisure, neither if I had, yet myght I conueniently performe it in this treatise, which otherwise will amount to a sufficiēt bignes, and that matter thoroughly handeled, will fill a right great volume. Wherefore referring the readers to the credite of these worthy fathers, who so vnderstoode the scriptures, as thereof thei were perswaded the Primacie to be attributed to Peters successour by God him selfe: I will procede, keping my prefixed order.

The 2.  
proufe,  
coucelles.

Whereas the preeminence of power and auctortie, which to the bishop of Rome by speciall and singular priuiledge God hath graunted, is commended to the worlde by many and sundry councelles: for auoiding of tediousnesse I will rehearse the testimonies

monies of a few. Amonge the canons made by the three hundred and eighteen bishops at the Nicene Councell, which were in number 70. and all burnt by heretikes in the East church save xx. and yet the whole number was kepte diligently in the church of Rome in the originall it selfe, sent to Sylvester the bishop there from the councell, subscribed with the said 318. fathers handes: the 44. canon which is of the power of the patriarke over the Metropolitanes and bishops, and of the Metropolitane over bishops, in the ende hath this decree. *Vt autem cunctis ditionis sue nationibus etc.* As the patriarke beareth rule over all nations of his iurisdiction, and geueth lawes to them, and as Peter Christes vicar at the beginning sette in auctoritie over religion, over the churches, and over all other thinges pertaining to Christ, was Maister and ruler of christen princes, prouinces, and of all nations: So he whose principalitie or chieftie is at Rome, like vnto Peter, and equall in auctoritie, obtaineth the rule and souerainetie over all patriakes. After a few words it foloweth there. If any man repine against this statute, or dare resist it, by the decree of the whole councell he is accursed.

Iulius that worthy bishop of Rome not long after the councell of Nice, in his epistle that he wrote to the 90. Ariane bishops assembled in councell at Antioche, against Athanasius bishop of Alexandria, reproving them for their vniust treating of him, saith of the canons of the Nicene councell, then freshe in their remembrance: that thei commaunde, *Non debere præter sententiã Romani pontificis vllò modo*

Vide Frã-  
cisc. Tur-  
rianũ. lib.  
3. charact.  
dogmat.

X ij concilia



*concilia celebrari, nec episcopos damnari.* That without the auctoritie of the Bishop of Rome, neither Councelles ought to be kepte, nor bishops condemned. Againe, that nothing be decreed without the Bishop of Rome. *Cui hæc & maiora ecclesiarum negotia, tam ab ipso domino, quàm ab omnibus vniuersorum conciliorum fratribus, speciali priuilegio contradita sunt.* To whom these and other the weighty matters of the churches be committed by speciall priuiledge, as well by our lord him selfe, as by all oure brethren of the whole vniuersall councelles. Among other principalle pointes, which he reciteth in that epistle out of the Nicene councelles canons, this is one. *Vt omnes episcopi etc.* That all bishops who susteine wronge, in weighty causes, so often as nede shall require, make their appeale freely to the See Apostolike, and flie to it for succour, as to their mother, that frõ thence they may be charitably susteined, defended, and deliuered. To the disposition of which See, the auncient auctoritie of th'Apostles, and their successours, and of the canons, hath reserued all weighty, or great ecclesiasticall causes, and iudgements of bishops.

Athanasius and the whole companie of bishops of Egypte, Thebaida and Libya, assembled together in councill at Alexandria, complaining in their epistle to Felix the Pope of the great iniuries and griefes they susteined at the Arianes: alleageth the determination of the Nicene councill, touching the supreme auctoritie and power of that See Apostolike ouer all other bishops. *Similiter & à supradictis patribus est definitum consonanter etc.* Likewise (saie they) it hath ben deter-

determined by common assent of the foresaide fathers (of Nice) that if any of the bishops suspecte the Metropolitane, or their fellow bishops of the same prouince, or the iudges: that then they make their appeale to your holy See of Rome, to whom by our lord him selfe, power to binde and louse, by speciall priuiledge aboue other hath ben graunted. This much alleaged out of the canons of the Nicene counsell, gathered partly out of Iulius epistle, who wrote to them that were present at the making of them, (which taketh awaye all suspicion of vntruth) and partly out of Athanasius and others, that were a great parte of the same counsell. For further declaration of this matter, it were easy here to alleage the counsell of Sardica, the counsell of Chalcedon, certaine councelles of Aphrica, yea some councelles also holden by heretikes, and sundry other, but such store of auctorities commonly knowen, these may suffice.

Matt. 16.

Ca. 4. ca. 9

The Christen princes that ratified and confirmed with their proclamations and edictes, the decrees of the canons, concerning the Popes Primacie, and gaue not to him first that auctoritie, as the aduersaries doo vntruly reporte, were Iustinian and Phocas the Emperours. The wordes of Iustinianes edicte, be these.

The 3.  
proufe,  
Edictes of  
Empe-  
rours.

*Sancimus secundum canonum definitiones, sanctissimum senioris Romæ Papam, primum esse omnium sacerdotum.*

In authēt.  
de Eccles.  
tit.

We ordeine according to the determinations of the canons, that the most holy Pope of the elder Rome, be formest, and chiefe of all priestes,

About three score and ten yeres after Iustinian, Phocas the Emperour in the tyme of Bonifacius, to

X iij

repreſſe



Lib. 4. hi-  
storiz lō-  
gobardice  
cap. 36.

The 4.  
proufe, do  
ctoures.

Lib. 3. c. 3.

In 2. Co-  
rinth. 12.

repreſſe the arrogancie of the biſhop of Conſtanti-  
nople, as *Paulus Diaconus* writeth, who vainely, and  
as *Gregorie* ſayeth, contrary to our lordes teachin-  
ges, and the decrees of the canons, and for that wic-  
kedly, tooke vpon him the name of the vniuerſall or  
œcumenicall biſhop, and wrote him ſelfe chiefe of  
all biſhops: made the like decree and ordinance, that  
the holy See of the Romaine and Apoſtolike church  
ſhuld be holden for the head of all churches.

Of the doctours what ſhall I ſay? verely this matter  
is ſo often and ſo commonly reported of them, that  
their ſainges laide together, would ſcantly be com-  
priſed within a great volume. The recitall of a fewe  
ſhall here geue a taſte, as it were, of the whole, and  
ſo ſuffiſe.

*Irenæus* hauing much praiſed the church of Rome,  
at length vttereth theſe wordes, by which the ſoue-  
rainetie therof is confeſſed. *Ad hanc Eccleſiam propter  
potentiorẽ principalitatem, neceſſe eſt omnem conuenire  
eccleſiam, hoc eſt, eos qui vndique ſunt fideles.* To this  
church (of Rome) it is neceſſary, all the church, that  
is to ſay, all that be faithfull any where, to repaire and  
come together, for the mightier principalitie of the  
ſame, that is to witte, for that it is of greater power  
and auctoritie, then other churches, and the principal-  
leſt of all. Androw folowed our Sauour before that  
Peter dyd, & *tamen primatum non accepit Andreas, ſed  
Petrus*: and yet Androw receiued not the Primacie,  
but Peter, ſayeth *Ambroſe*. In the epiſtle of *Athana-  
ſius* and the biſhops of Egipte to *Liberius* the Pope,  
in which they ſue for helpe againſt the oppreſſions  
of the

of the Arianes : we fynde these wordes . *Huius rei gratia vniuersalis vobis à Christo Iesu commissa est ecclesia etc.* Euen for this cause the vniuersall church hath ben committed to you of Christ Iesus, that you shuld trauaile for all , and not be negligent to helpe euery one. for whyles the stronge man being armed kepeth his house, all thinges that he possesseth , are in peace.

Hilarius speaking much to th'extolling of Peter and his successour in that See, sayeth : *Supereminentem beatæ fidei suæ confessione locum promeruit*: that for the confession of his blessed faith, he deserued a place of preeminence aboue all other. S. Ambros confessing him selfe to beleue , that the largenesse of the Romaine Empire was by gods prouidence prepared, that the gospell might haue his course, and be spredde abrode the better, sayeth thus of Rome : *Quæ ratio men per Apostolici sacerdotij principatum , amplior facta est arce religionis , quàm solio potestatis.* Which for all that, hath ben aduanced more by the chieftie of the Apostolike priesthod in the tower of Religion, then in the throne of temporall power.

Saint Augustine in his 162. epistle, sayeth: *In Ecclesia Romana semper apostolicæ cathedræ viguit principatus.* The primacie or principalitie of the Apostolike chaier , hath euermore ben in force in the Romaine church. The same saint Augustine speaking to Bonifacius Bishop of Rome, this care (sayeth he complaining of the Pelagians) is common to vs all , that haue the office of a bishop, albe it therein , thou thy selfe hast the preeminence ouer all , being on the toppe

Luc. 11.

De Trinita. lib. 6.

Matt. 16.

De vocatione gentium. li. 2. cap. 6.

Lib. 1. contra 2. epistolæ Pelagianorum ad Bonifacium. cap. 1. Quamuis ipse in eo preemi-



cel-  
liore fasti-  
gio specu-  
lae pasto-  
ralis.  
Lib. 1. de  
baptismo,  
cōtrā Do-  
natistas.

Cap. 17.

Culmen  
auctorita-  
tis obti-  
nuit.

Cui pri-  
mas dare  
nolle, vel  
summæ  
profecto  
impietatis  
est, vel præ-  
cipitis ar-  
rogantiæ.  
Cōtrā Lu-  
ciferianos

toppe of the pastorall watchetower. In an other place he hath these wordes. *Ceterum magis vereri debeo, ne in Petrum contumeliosus existam. Quis enim nescit, illum apostolatus principatum, cuilibet episcopatu præferendum?* But I ought rather to be afraied, least I be reproche- full towarde Peter. For who is he that knoweth not, that that principalitie of Apostleship, is to be pre- ferred before any bishoprike that is?

An other most euident place he hath in his booke, *De vtilitate credendi, ad Honoratum. Cum tantum auxi- lium Dei etc.* Whereas (sayeth he) we see so great helpe of God, so great profite and fruite, shall we stande in doubte, whether we may hide our selues in the lappe of that church, which (though heretikes barke at it in vaine rownde about, condemned part- ly by the iudgement of the people them selues, part- ly by the sadnes of Councelles, and partly by the maiestie of miracles euen to the confession of man- kynde) from the Apostolike See by successions of bishops, hath obtained the toppe or highest degree of auctoritie? to which church, if we will not geue and graunt the Primacie, soothly it is a point either of most high wickednes, or of hedlong arrogancie.

The notable saying of S. Hierome may not be let passe. *Ecclesiæ salus à summi sacerdotis dignitate pendet. cui si non exors quædam & ab omnibus eminens detur potestas, tot in ecclesiis efficientur schismata, quot sacerdo- res.* The safteie of the church hangeth of the worship of the high Priest (he meaneth the Pope Peters suc- cessour) to whom if there be not geuen a power peerelesse and surmonting all others, in the churches we shall

we shall haue so many schismes, as there be priestes.

There is an epistle of Theodoritus bishop of Cyrus extāt in greke, written to Leo bishop of Rome. Wherein we finde a worthy witnes of the Primacie of the See Apostolike. His wordes may thus be englished. If Paul (sayeth he) the preacher of truth, and trumpet of the holy ghoste, ranne to Peter, to bring from him a determination and declaration, for them who at Antioche were in argument and contention concerning lyuing after Moyse's lawe, much more wee, who are but small and vile, shall runne vnto your throne Apostolike, that of you we may haue salue for the sores of the churches, (there folowe these wordes. διὰ πάντων γὰρ ὑμῶν τὸ πρωτεύον ἀρμόττει, id est, per omnia enim vobis conuenit primas tenere, that is to saye: For in all things (pertaining to faith or religion (so he meaneth) it is meete, that you haue the chiefe dooinges, or that you haue the Primacie. For your high seate or throne is endewed with many prerogatiues and priuileges.

Now let vs see, whether this chiefe auctoritie may be fownde necessary by reason. That a multitude which is in it selfe one, can not continewe one, onlesse it be conteined and holden in by one, bothe learned philosophers haue declared, and the common nature of thinges teacheth. For euery multitude of their owne nature goeth a sunder in to many: and from an other it cometh, that it is one, and that it contineweth one. And that whereof it is one, and is kepte in vnion or onenesse, it is necessary that it be one, elles that selfe also shall nede the helpe of an  
Y other,

πολλοῖς  
γὰρ ὁ ὑμῶν  
τις οὖν διὰ  
vos κοσμι-  
ται, πλιν-  
νικησικ-  
σι.  
The 5.  
proufe,  
Reason.



ἐν ἀγα-  
θῷ πολυ-  
κοιρανίᾳ,  
εἰς κοίρα-  
νον ἑστέ.

other, that it bee one. For which cause that saying of Homere was alleaged by Aristotle as most notable, *It is not good to haue many rulers, let one be ruler.* Whereby is meant, that pluralitie of soueraine rulers, is not fitte, to conteine and kepe vnitie of a multitude of subiectes. Therefore sith that the church of Christ is one, (for as there is one faith, one baptisme, one calling, so there is one church, yea all we are one body, and membres one of an other, as S. Paul sayeth: and in our Crede we all professe to beleue one holy catholike and Apostolike church) therefore I saye, it hath nede of one prince and ruler, to be kepte and holden in. If it be other wise, vnitie must nedes forthwith be sparkled and broke a sunder. And therefore it behoued that the rule and gouernement of the church, shuld be committed to one.

And whereas these Gospellers saye, that Christ is the gouernour of the church, and that he being one, kepeth the church in vnitie, we answere, that, although the church be first and principally gouerned by Christ, as all other thinges are, yet gods high goodnes hath so ordeined, as eche thing may be provided for, according to his owne condition and nature. Therefore whereas mankynde dependeth most of sense, and receiueth all learnig and institutiō of sensible thinges, therefor it hath nede of a man to be a gouernour and ruler, whom it maye perceiue by outward sense. And euen so the Sacramentes, by which the grace of God is geuen vnto vs, in consideration of mannes nature being so made of God, as it is, are ordeined in thinges sensible. Therefor it was behoo-  
full

full this gouernement of the churche to be committed to one man, which at the first was Peter, and afterward eche successour of Peter for his tyme, as is afore declared. Neither can this one man haue this power of any consent or companie of men, but it is necessary he haue it of God. For to ordeine and appointe the vicare of Christ, it pertaineth to none other, then to Christ. For where as the churche, and all that is of the church, is Christes, as well for other causes, as specially for that we are bought with a great price, euen with his bloude as S. Paul sayeth: 1. Cor. 3. how can it pertaine to any other, then to him, to institute and appoint to him selfe a vicare, that is, one, to doe his steede? Wherefore to cōclude, excepte we would wickedly graunt, that gods prouidence hath lacked, or doth lacke to his churche, for loue of which he hath geuen his onely begotten sonne, and which he hath promised neuer to forgete, so as the woman can not forgete the chylde she bare in her wombe: Reason may sone enduce vs to beleue, that to one man, one bishop, the chiefe and highest of all bishops, the successour of Peter, the rule and gouernement of the church, by God hath ben deferred. For elles if God had ordeyned, that in in the church shuld be sundry heades and rulers, and none constituted to be ouer other, but all of equall power, ech one among their people: then he shuld seme to haue set vp so many churches, as he hath appointed gouernours. And so he shall appeare to haue brought in among his faithfull people, that vnruely confussion, the destruction of all common weales, so much ab-



horred of princes, which the grekes call *Anarchian*, which is a state for lacke of order in gouernours, without any gouernement at all. Which thing, sith that the wise and politike men of this worlde doo shunne and detest in the gouernemēt of these earthly kingdomes, as most perniciousse and hurtfull, to attribute to the high wisdomē of God, and to our lord Christ, who is the auctor of the most ordinate disposition of all thinges in earth and in heauen: it were heynous and prophane impietie. Wherefore if the state of a kingdome can not continew safe, onlesse one haue power to rule, how shall not the church spreadde so farre abroad, be in danger of great disorders, corruption, and vtter destruction, if, as occasion shalbe geuen, among so great strifes and debates of men, among so many fyerbrandes of discord tossed to and fro by the deuils, enemies of vnitie: there be not one head and ruler, of all to be consulted, of all to be hearde, of all to be folowed and obeied? If strife and contentiō be stirred about matters of faith, if controuersie happen to rise about the sense of the scriptures, shall it not be necessary, there be one supreme iudge, to whose sentence the parties may stande? If nede require (as it hath ben often sene) that generall councelles be kepte, how can the bishops, to whom that matter belongeth, be brought together, but by commaundement of one head gouernour, whom they owe their obediēce vnto? For elles being summoned perhappes they will not come. Finally how shall the contumacie, and pertinacie of mischeuous persones be repressed, specially if the bishops be at

be at discension with in them selues: if there be not a supreme power, who towards some may vse the rodde, towards other some the spirite of lenitie, with such discrete temperament, as malice be vanquished, right defended, and concorde procured: least, if the small sparkes of strife be not quenched by auctoritie at the beginning, at length a great flame of schismes and heresies flashe abroad, to the great dāger of a multitude. Therefore as there is one body of Christ, one flocke, one church, even so is there one head of that his mysticall body, one shepheard and one chiefe seruant made steward, ouerseer, and ruler ouer Christes householde in his absence, vntill his comming againe.

But here perhappes some will saie, it can not appeare by the euent of thinges and practise of the church, that the Pope had this supreme power and auctoritie ouer all bishops, and ouer all Christes flocke in matters touching faith, and in causes ecclesiasticall. Verely who so euer peruseth the ecclesiasticall stories, and vieweth the state of the church of all tymes and ages, cā not but cōfesse this to be most euident. And here I might alleage first, certaine places of the newe testament, declaring that Peter practised this preeminence among the disciples at the beginning, and that they yelded the same, as of right appertaining vnto him. As when he first and onely moued them to choose one in the stede of Iudas, and demeaned him selfe, as the chiefe autctōr of all that was done therein: when he made answere for all, at what time they were gased and wondered at, and of

The 6.  
proue,  
practise  
of the  
churche,  
sixfold.

Act. 1.

Act. 2.

Y iij some



Act. 5.

Act. 15.

Galat. 1.

some mockte, as being dronken with newe wine: for that in the fiftith day thei spake with tonges of so many nations: when he vsed that dredfull seueritie in punishing the falsshed, and hypocrisie of Ananias and Saphira his wife: when variace being risen about the obseruation of certaine pointes of Moyse's lawe, he as chiefe, and head of the rest, saide his mynde before all others. Among many other places leste out for breuitie, that is not of least weight, that Paul being retourned to Damasco out of Arabia, after three yeres went to Ierusalem, to see Peter, and abode with him fiften dayes.

But because our aduersaries doo wreath and wreste the scriptures (be they neuer so plaine) by there priuate, and straunge constructions, to an vnderstanding quite contrary to the sense of the catholike church: I will referre the reader for further proufe of this matter, to the stories bearing faithfull witnes of the whole state and condition of the church in all ages. In which stories, the practise of the church is plainly reported to haue ben such, as thereby the Primacie of Peters successour, may seeme to all men sufficiently declared. For perusing the ecclesiasticall stories with writinges of the fathers, besyde many other thinges pertaineing hereto, we finde these practises, for declaration of this speciall auctoritie and power. First, that bishops of euery nation haue made their appeale in their weighty affaires to the Pope, and allwayes haue sued to the See Apostolike, as well for succour and helpe against violence, iniuries & oppressions, as for redresse of other disorders. Also, that  
the

the malice of wicked persons hath ben repressed and  
 chastised of that auctoritie by excommunication,  
 eiection, and expulsion out of their dignities and  
 romes, and by other censures of the church. Further- 3  
 more, that the ordinations and elections of bishops  
 of all prouinces, haue ben confirmed by the Pope.  
 Beside this, that the approuing and disallowing of 4  
 councelles haue pertained to him. Item, that bishops 5  
 wrongfully cōdemned and depriued by councelles,  
 by him haue ben assoiled and restored to their churches  
 againe. Lastly, that bishops and patriarkes after 6  
 longe strifes and contentions, haue at length vpon  
 better aduise, ben reconciled vnto him againe.

First, for the appellation of bishops to the See <sup>1</sup> Appella-  
 Apostolike, beside many oher, we haue the knowen tions the  
 examples of Athanasius that worthy bishop of Ale- Pope.  
 xandria, and lighte of the worlde: who hauing su-  
 steined great and fundry wronges at the Arianes,  
 appealed first, to Iulius the Pope, and after his death,  
 to Felix: of Chrysostome, who appealed to Innocen-  
 tius, against the violence of Theophilus: of Theodo-  
 ritus, who appealed to Leo. Neither made bishops  
 onely their appeale to the Pope by their delegates,  
 but also in certaine cases, being cited, appeared before  
 him in their owne persons. Which is plainly gathe-  
 red of Theodoritus his ecclesiasticall storye, who  
 writeth thus. Eusebius bishop of Nicomedia (who  
 was the chiefe pillour of the Arianes) and they that  
 ioyned with him in that factiō, falsly accused Atha-  
 nasius to Iulius the B. of Rome. Iulius folowing the  
 ecclesiasticall rule, commaunded them to come to  
 Rome,



Rome, and caused the reuerent Athanasius to be cited to iudgement, *regulariter*, after the order of the canós. He came. The false accusers went not to Rome, knowing righte well that their forged lye might easely be deprehended.

In the cause and defence of Ihon Chrysostome, these bishops came from Constantinople, to Innocentius the Pope, Panlophus B. of Pisidia, Pappus of Syria, Demetrius of the seconde Galatia, and Eugenius of Phrygia. These were suters for Chrysostome. He himselfe treated his matter with Innocentius by writing. In his epistle among other thinges, he writeth thus. Least this outrageous confusion runne ouer all, and beare rule euery where, write (I pray you) and determine by your auctoritie, such wicked actes done in our absence, and when we withdrewe not our selues from iudgement, to be of no force, as by their owne nature truly they be voided, and vtterly none. Furthermore who haue committed these euilles, put you them vnder the censure of the church. And as for vs, sith that we are innocent, neither conuicte, neither fownde in any default, nor proued gyltie of any crime: geue commaundement, that we be restored to our churches agayne, that we may enioye the accustomed charitie and peace with our brethren. Innocentius after that he vnderstoode the whole matter, pronounced and decreed the iudgement of Theophilus, that was against Chrysostome, to be voyed, and of no force. This whole tragedie is at large set forth by Palladius B. of *Helenopolis*, in *visa Ioannis Chrysostomi*, who lyued at that tyme. By this  
appeale

appeale of Chrysoftome, and by the whole handling of the matter, and specially by the purporte of his epistle to Innocētius. the superioritie of the Pope, is evidently acknowleged. And so is it plainly confessed by Athanasius, and the bishops of Egipte, Thebais and Libya, assembled in councell at Alexandria, by these wordes of their epistle to Felix. *Vestru est enim nobis manum porrigere, etc.* It is your parte (saie they) to stretche forth your helping hāde vnto vs, because we are committed vnto you. It is your parte to defende vs, and deliuer vs, it is our parte to seeke helpe of you, and to obey your commaundementes. And a litle after. For we knowe that you beare the cure and charge of the vniuersall church, and specially of bishops, who in respecte of their cōtemplation and speculation, are called the eyes of our lord, as alwaies the prelates of your See, first the Apostles, then their successours, haue done.

Theodoritus that learned B. of Cyrus, besyde the epistle he wrote to Leo for succour and helpe in his troubles, in an other, that he wrote to Renatus a priest neare about Leo, sayeth thus. *Spoliarunt me sacerdotio etc.* They haue violently robbed me of my bishoprike, they haue caste me foorth of the cities, neither hauing reuerenced myne age spent in religiō, nor my hoare heares. Wherefore I beseeche thee, that thou persuade the most holy Archebishop (he meaneth Leo) to vse his apostolike auctoritie, and to commaunde vs to come vnto your councell or consistorie. For this holy See holdeth the rudther, and hath the gouernement of the churches of the whole

Z worlde,



worlde, partly for other respectes, but specially, for that it hath euermore cōtinewed cleare frō stintche of heresie, and that none euer sate in it, who was of contrary opiniō, but rather hath euer kepte the apostolike grace, vndefyled. In which wordes of Theodoritus, this is chiefly to be marked, that the holy See of Rome (as he sayeth) hath the gouernement of the churches of all the worlde, most for this cause, that it was neuer infected with heresie, as all other churches fownded by the Apostles were.

Matth. 25.

Euill lyfe  
of the B.  
of Rome:  
ought not  
to seuer  
vs frō the  
faith of  
the church  
of  
Rome.

For which cause, that See hath euer hitherto of all christen nations, and now also ought to be hearde and obeyed in all pointes of faith. For that See though it hath failed sometymes in charitie, and hath ben in case as it might truly saye the wordes of the gospel, spoken by the foolishhe virgins, *our lampes be without lighte*: yet it neuer failed in faith, as Theodoritus witnesseth, and S. Augustine affirmeth the same. Which speciall grace and singulare priuiledge, is to be imputed vnto the prayer of Christ, by which he obtained of God for Peter and his successours, that their faith shuld not fayle. Therefore the euill lyfe of the bishops of Rome ought not to withdrawe vs from beleuing and folowing the doctrine preached and taught in the holy church of Rome.

For better credite hereof, that is earnestly to be considered, which S. Augustine writeth *epistola 165.* where, after that he hath rehearsed in order all the Popes that succeded Peter, euen to him that was Pope in his tyme, he sayeth thus. *In illum ordinem episcoporum etc.* In to that rewe of bishops, that reacheth from

from Peter him selfe to Anastasius, which now sitteth in the same chaier, if any traitour had crepte in, it shuld nothing hurte the church, and the innocent christen folke, ouer whom our lord hauing prouidence, sayeth of euill rulers: *What they saye vnto you, doo ye, but what they doo, doo ye not, for they saye, and doo not:* to the intent the hope of a faithfull person may be certaine, and such, as being set not in man, but in our lord, be neuer scattered abroad with tempest of wicked schisme. And in his 166. epistle, (he sayeth) our heauely Maister hath so farre forewarned vs, to be ware of all euill of dissension, that he assured the people also of euill rulers, that for their sakes, the Seate of holesom doctrine shuld not be forsaken, in which Seate, even the very euill men be compelled to saye good thinges. For the thinges which they saye, be not theires, but gods, who in the Seate of vnitie, hath put the doctrine of veritie.

By this we are plainly taught, that albe it the successours of Peter Christes vicars in earth, be fownde blameworthy for euill lyfe, yet we oughte not to dissente from them in doctrine, nor seuer our selues from them in faith. For as much as, notwithstanding they be euill, by gods prouidence for the suertie of his people, they be compelled to saie the thinges that be good, and to teache the truth, the thinges they speake, not being theirs, but gods, who hath put the doctrine of veritie in the Seate or chaier of vnitie: which singulare grace cometh specially to the See of Peter, either of the force of Christes prayer,



as is sayde before, or in respecte of place and dignitie, which the bishops of that See holde for Christ, as Balaam could be broughte by no meanes to curse that people, whom God would to be blessed. And Caiphas also prophecied, because he was high bishop of that yere, and prophecied truly, being a mā otherwise most wicked. And therefore the euill doinges of bishops of Rome make no argument of discrediting their doctrine. To this purpose the example of Gregorie Nazianzene may very fittely be applied, of the golden, syluerne, and leadden seale. As touching the valewe of metalles, golde and syluer are better, but for the goodnes of the seale, as well doth leadde imprint a figure in waxe, as syluer or golde. For this cause, that the See of Rome hath neuer ben defyled with stinking heresies, as Theodoritus sayeth, and god hath alwaies kepte in that chaier of vnitie, the doctrine of veritie, as Augustine writeth: for this cause (I saye) it sitteth at the sterne, and gouerneth the churches of the whole worlde, for this cause bishops haue made their appellations thither, iudgement in doubttes of doctrine, and determination in all controuerfies and strifes, hath ben from thence alwayes demaunded.

Now that the B. of Rome had alwayes cure and rule ouer all other bishops, specially of them of the East (for touching them of the West church it is generally cōfessed) besyde a hundred other euident argumentes, this is one very sufficient, that he had in the East to doo his stede, three delegates or vicares, now commonly they be named legates. And this for the commo-

commoditie of the bishops there, whose churches were farre distāt frō Rome. The one was the bishop of Constantinople, as we finde it mencioned in *epistola Simplicij ad Achatium Constantinopolitanum*. The seconde was the bishop of Alexandria, as the epistle of Bonifacius the seconde to Eulalius, recordeth. The third was the bishop of Thessalonica, as it is at large declared in the 82. epistle of *Leo ad Anastasium Thessalonicensem*. By perusing these epistles euery man may see, that all the bishops of Grece, Asia, Syria, Egipte, and to be shorte of all the Orient, rendred and exhibited their humble obediēce to the B. of Rome, and to his arbitremēt referred their doubtes, cōplainres and causes, and to him onely made their appellations.

Of the B. of Rome his punishing of offenders by censures of the church and otherwyse, as by excommunications, eiection, deposition, and enioyning penance for transgressions: we haue more exāples, then I thinke good to recite here. They that haue knowledge of the ecclesiasticall stories, may remēber, how Timotheus B. of Alexandria was excommunicated with Peter his deacon, by Simplicius the Pope: Nestorius B. of Constantinople, by Celestinus: Theophilus B. of Alexandria with Arcadius the Emperour and Eudoxia the Empreressē, by Innocentius, for their wicked demeanour toward Chrysostome: How Dioscorus B. of Alexādria was deposed, though the whole secōde Ephesine councell stode in his defence: how Peter B. of Antioche was not onely put out of his bishoprike, but also of all priestly honour: How Pho-

2  
Correc-  
tiōs from  
the Pope.

Z iij      tius was



tius was put out of the Patriarkeship of Constanti-  
ple, into which he was intruded by fauour of Mi-  
chael the Emperour, at the sute of his wicked vnkle,  
by Nicolaus the first.

Lib 3.  
epist. 13.

For proufe of this auctoritie, the epistle of Cyprian,  
which he wrote to Stephanus Pope in his tyme  
against Martianus the B. of Arelate in Gallia, maketh  
an euident argument. For that this Martianus became  
a maineteyner of the heresie of Nouatianus, and  
therewith seduced the faithfull people, Cyprian ha-  
uing intelligence of it by Faustinus from Lions, ad-  
uertised Stephanus of it, and moued him earnestly to  
directe his letters to the people of Arle, by aucto-  
ritie of which Martianus shuld be deposed, and an  
other put in his rome, to th' intent (sayeth he there)  
the flocke of Christ, which hytherto by him scatte-  
red abroad and woonded is contemned, may be ga-  
thered together. Which S. Cyprian would not haue  
written, had the B. of Rome had no suche auctoritie.

3  
Cōfirma-  
tions by  
the Pope.

For the Popes auctoritie concerning confirmation  
of the ordinations and elections of all bishops, many  
examples might easely be alleaged, as the request  
made to Iulius by the 90. Ariane bishops assembled  
in counsell at Antioche against Athanasius, that he  
would wouchesafe to ratifie and confirme those that  
they had chosen in place of Athanasius, Paulus, Mar-  
cellus and others, whom they had condemned and  
deprived. Also the earnest sute, which Theodosius  
the Emperour made to Leo for cōfirmation of Ana-  
tolius, and likewise that Martianus the Emperour  
made to him, for confirmation of Proterius bothe  
bishops

bishops of Alexandria, as it appeareth by their letters written to Leo in their fauour. And as for Anatoli<sup>9</sup>, Leo would not in any wise order and cōfirme him, onlesse he would first professe, that he beleued and helde the doctrine, which was conteined in Leo his epistle to Flauianus, and would further by writing witnesse, that he agreed with Cyrillus and the other catholike fathers, against Nestorius. For this, if nothing elles could be alleaged, the testimonie of holy Gregorie were sufficient to make good credite. Who vnderstanding that Maximus was ordered bishop of Salone a citie in Illyrico, without the auctoritie and confirmation of the See Apostolike, standing in doubt least perhappes that had ben done by cōmaundement of Mauritius the Emperour, who did many other thinges wickedly: thereof writeth to Constantina the Emperesse thus. *Salonitanæ ciuitatis episcopus me ac responsali meo nesciente, ordinatus est. Et facta est res, quæ sub nullis anterioribus principibus euenit.* The bishop of the citie of Salone (sayeth he) is ordered, neither I, nor my depute made priue to it. And herein that thing hath ben done, which neuer happened in the tyme of any princes before our daies. Thus it appeareth, that before a thousand yeres past, bishops had their ordination and election confirmed by the See Apostolike.

That the bishops of Rome by accustomed practise of the church, had auctoritie to approue or disproue councelles, I nede to saye nothing for proufe of it, seing that the ecclesiasticall rule (as we reade in the Tripartite storie) commaundeth, that no councell be ce-

Vide Leonis epist. 13

4  
The Popes approving of councelles.

Li. 4. c. 19.



Quas Ro-  
mana sus-  
cipiens cō-  
firmavit  
Ecclesia.  
In præfa-  
tione Ni-  
ceni con-  
cilij.

be celebrate and kepte without the aduise and auctoritie of the Pope. Verely the councelles holden at Ariminum, at Seleucia, at Sirmium, at Antiochia, and at the seconde tyme at Ephesus, for that they were not summoned, nor approued by the auctoritie of the B. of Rome, haue not ben accompted for lafull councelles: but as well for that reiected, as also for their hereticall determinatiōs. The fathers assembled in the councill of Nice, sent their epistle to Siluester the Pope, beseching him with his consent to ratifie and confirme, what so euer they had ordeined. Ildorus witnesseth, that the Nicene councill had set forth rules, the which (sayeth he) the church of Rome receiued and confirmed. The second generall councill holden at Constantinople, was likewise allowed and approued by Damasus, specially requested by the fathers of the same, thereto. So was the third councill holden at Ephesus, ratified and confirmed by Celestinus, who had there for his vicares or deputes, Cyrillus the famous B. of Alexandria, and one Arcadius a bishop out of Italie. As for the fouerth councill kepte at Chalcedon, the fathers thereof also in their epistle to Leo the Pope, subscribed with the handes of 44. bishops, made humble requeste vnto him, to establishe, fortifie and allowe, the decrees and ordinances of the same. This being fownde true for the fower first chiefe councelles, we nede not to say any thinge of the rest, that folowed. But for the suer proufe of all this, that chiefly is to be alleaged, that Constantius the Arian Emperour made so importune and so earnest sute to Liberius the Pope, to  
confirme

confirm the actes of the councell holden at Antioche by the 90. Arian bishops, wherein Athanasius was depriued, and put out of his bishoprike. For he beleued, as *Ammianus Marcellinus* writeth, that what had ben done in that councell, shuld not stande and take effecte, onlesse it had ben approued and confirmed by the auctoritie of the B. of Rome, which he termeth the eternall citie.

Lib. 15.

Now what auctoritie the bishops of Rome haue euer had and exercised in the assoiling of bishops vniustly condemned, and in restoring of them againe to their churches, of which they were wrongfully thrust out by heretikes, or other disorder: it is a thing so well knowen of all that reade the stories, in which the auncient state of the church is described, that I nede not but rehearse the names onely. Athanasius of Alexandria, and Paulus of Constantinople, depriued and thrust out of their bishoprikes by the violence of the Arianes assisted with the Emperour Constantius, appealed to Rome, to Iulius the Pope and bishop there, and by his auctoritie were restored to their romes againe. So Leo assoiled Flavianus the B. of Constantinople, excommunicated by Dioscorus. So Nicolaus the first restored Ignatius to the see of Constantinople, though Michael the Emperour wroughte all that he could against it. Many other bishops haue ben in all ages assoiled and restored to their churches by the auctoritie of the See Apostolike, who haue ben without deserte excommunicated depriued, and put from all their dignities. But to haue rehearsed these fewe it may suffice.

5  
Absolu-  
tions from  
the Pope.



8  
Reconci-  
liation to  
the Pope.

Concerning the reconciliation of the prelates of the church both bishops and patriarches to the B. of Rome, wherby his primacie is acknowledged and confessed, I neede not say much, the matter being so euident. After that the whole churches of Africa had continewed in schisme, and withdrawen them selues from the obedience of the See Apostolike, through the entisement of Aurelius archebishop of Carthago, for the space of one hundred yeres, during which tyme by gods punishment they came in to captiuitie of the barbarous and cruell Vandales, who were Arians: at the length, when it pleased God of his goodnes to haue pitie on his people of that prouince, sending them Bellisarius the valiant capitaine, that vanquished and destroyed the Vandales, and likewyse Eulalius that godly archebishop of Carthago, that brought the churches home againe, and ioyned the diuided members vnto the whole body the catholike church: A publike instrument conteining the forme of their repentance, and of their humble submission, was offered and exhibited solemnly to Bonifacius the second then Pope, by Eulalius, in the name of that whole prouince, which was ioyfully receiued, and he thereupon forthwith reconciled. Of this reconciliation and restoring of the Affricane churches to the catholike church, the mysticall body of Christ, Bonifacius writeth his letters to Eulalius bishop of Thessalonica, requiring him, with the churches there about, to geue almighty God thanks for it.

But here if I would shewe what bishops diuiding them

them selues through heresie, schisme, or other enormitie, from the obedience of the See of Rome, haue vpon better aduise submitted them selues to the same againe, and thereupon haue ben reconciled: I had a large field to walke in. As inferiour bishops of sundry prouinces haue done it, so haue the great patriarkes done likewise. Among them that to satisfie the malicious mynde of Eudoxia the Emperesse, practised their wicked conspiracie against Chrysostome, through which he was deposed, and caried away in to banishment, Alexander B. of Antioche and primate of the orient, was one: who at length strooken with repentance, for that he had ben both a cōsenter and a promotour of that wicked acte, submitted him selfe humbly to Innocētius the Pope, and by all meanes sought to be assoiled and reconciled. And therefore sent his legates to Rome, to exhibite to Innocentius a solemne instrumēt of his repentāce and lowly submission, and to accepte what shuld be enioyned. By which his hūblenes Innocētius moued, graunted to his petitions, receiued him in to the lappe of the catholike church againe, and thus was he reconciled. Sundry the like reconciliations of the patriarkes of Alexandria and Ierusalem to the See of Rome in like cases, might easely be recited, which for auoiding of tediousnesse I passe ouer, as likewise of the patriarkes of Constantinople, which as we reade in aunciēt stories, haue forsaken the church of Rome twelue tymes, and haue ben reconciled to the same againe.

Thus hauing declared the supreme auctoritie and



primacie of the Pope by the common practise of the churche. I nede not to shewe further, how in all questions, doubtres, and controuersies touching faith and religion, the See of Rome hath alwayes ben consulted, how the decision of all doubtfull cases, hath ben referred to the iudgement of that See, and to be shorte, how all the worlde hath euer fetched light from thence. For the proufe whereof because it can not be here declared briefly, I remitte the learned reader to the ecclesiasticall storyes, where he shal fynde this matter amply treated.

Now for a brieve answere to M. Iuell, who denieth that within six hundred yeres after Christ, the bishop of Rome was euer called an vniuersall bishop, or the head of the vniuersall church, and maketh him selfe very suer of it. Although it be a childish thing to sticke at the name any thing is called by, the thing by the name signified being sufficiently proued: yet to th'intent good folke may vnderstand, that all is not truth of the olde gospel, which our newe gospellers either affirme or denie: I will bring good and sufficient witnes, that the B. of Rome was then called both vniuersall bishop, or œcumenicall patriarke, which is one, to witte, bishop or principall father of the whole world, and also head of the church. Leo that worthy B. of Rome, was called the vniuersall Bishop and vniuersall patriarke, of fyx hundred and thirty fathers assembled together from all partes of the world in generall counsell at Chalcedon. Which is both expresse in that counsell, and also clearly affirmed by S. Gregory in three sundry epistles, to Mauri-

The Pope  
about a  
thousand  
yeres si-  
thens cal-  
led vniuer-  
fall bis-  
hop, and  
head of  
the vni-  
uersall  
churche.

Mauricius the Emperour, to Eulogius Patriarke of Alexandria, and to Anastasius Patriarke of Antioche. Thus that name was deferred vnto the Pope by the fathers of that great councell, which by them had not ben done, had it ben vnlawfull. In very dede neither Leo him selfe, nor any other his successour euer called or wrote himselfe, by that name, as S. Gregorie sayeth, much lesse presumed they to take it vnto them. But rather vsed the name of humilitie, calling them selues ech one *Seruum seruorum Dei*, the seruant of the seruantes of God. Yet sundry holy martyrs bishops of Rome vsed to calle them selues bishops of the vniuersall church, which in effecte is the same, as the fathers of Chalcedon vnderstoode. So did Sixtus in the tyme of Adrianus the Emperour in his epistle to the bishops of all the world. So dyd Victor writing to Theophilus of Alexandria. So dyd Pontianus writing to all that beleued in Christ before 1300. yeres past. So dyd Stephanus in his epistle to all bishops of all prouinces in the tyme of S. Cyprian. And all these were before Constantine the great, and before the councell of Nice, which times our aduersaries acknowledge and confesse to haue ben without corruption. The same title was vsed likewise after the Nicene councell, by Felix, by Leo, and by diuerse others, before the first six hundred yeres after Christ were expired. Neither did the bishops of Rome vse this title and name onely the selues to their owne aduancemēt, as the aduersaries of the church charge the, but they were honoured therewith also by others: as namely *Innocētius*



by the fathers assembled in councell at Carthago, and Marcus by Athanasius and the bishops of Egypte.

Head of  
the church.

Peter and  
consequē-  
tly the  
Pope Pe-  
ters succes-  
sor cal-  
led head  
of the  
church,  
both in  
termes  
equiuale<sup>r</sup>,  
and also  
expresly.  
Matth. 10.

De diui-  
nis nomi-  
nibus. c. 3.

Lib. 1. epi-  
stola 3.

Concerning the other name (Head of the church) I meruell not a litle, that M. Iuell denyeth, that the bishop of Rome was then so called. Either he doth contrary to his owne knowledge, wherein he must nedes be condemned in his owne iudgement and of his owne cōsciēce, or he is not so well learned, as of that syde he is thoughte to bee. For who so euer traueileth in the reading of the auncient fathers, findeth that name almost euery where attributed to Peter the first B. of Rome, and cōsequētly to the successour of Peter, that name (I saie) either in termes equiuale<sup>r</sup>, or expresly. First, the scripture calleth Peter *primū*, the first among the Apostles. *The names of the twelve Apostles (sayeth Matthew) are these. Primus Simon, qui dicitur Petrus. First Simon, who is called Peter.* And yet was not Peter first called of Christ, but his brother Androwe before him, as is before saide. Dionysius that auncient writer calleth Peter sometyme, *supremū decus*, the highest honour, for that he was most honorable of all the Apostles, sometime, *summum*, sometime, *verticalem*, the chiefest and the highest Apostle. Origen vpon the beginning of Iohn sayeth: Let no man thinke, that we set Iohn before Peter. Who may so doo? for who shuld be higher of the Apostles then he, who is, and is called the toppe of them? Cyprian calleth the church of Rome, in consideration of that bishops supreme auctoritie, *Ecclesiam principālē*, vnde *vnitas sacerdotalis exorta est*. The principall or chiefe church, frō whence the vnitie of priestes is spronge.

Euse-

Eusebius Cæsariensis speaking of Peter sent to Rome by gods prouidence, to vanquish *Simon Magus*, calleth him *potentissimum & maximum Apostolorum, & reliquorum omnium principem*: the mightiest of power and greatest of the Apostles, and prince of all the reste. Augustine commonly calleth Peter, *primum apostolorum*, first or chiefe of the Apostles. Hierome, Ambrose, Leo, and other doctours, Prince of the Apostles. Chrysostome vpon the place of Iohn cap. 21. *sequere me*, folowe me, among other thinges sayeth thus. If any would demaunde of me, how Iames tooke the see of Ierusalem, that is to saie, how he became bishop there: I would answere, that this (he meaneth Peter) Maister of the whole worlde, made him gouernour there. And in an other place bringing in that God saide to Ieremie, *I haue set thee like an yron pillour, and like a brasen walle*: But the father (sayeth he) made him ouer one natiõ, but Christ made this man (meaning Peter) ruler ouer the whole worlde. etc. And least these places shuld seme to attribute this supreme auctoritie to Peter onely, and not also to his successours: it is to be remembred, that Irenæus and Cyprian acknowledge and call the church of Rome, chiefe and principall. And Theodoritus in an epistle to Leo, calleth the same in cõsideration of the bishop of that See his primacie, *orbi terrarum præsidem*, president or bearing rule ouer the worlde. Ambrose vpon that place of Paul, *1. Timoth. 3.* where the church is called *the pillour, and staie of the truth*, saith thus. *Cum totus mundus Dei sit, ecclesia tamen domus eius dicitur, cuius hodie rector est Damasus.* Where as the whole world

τὸν καὶ  
ἐν καὶ  
μὴ καὶ  
τὸν ἀπο-  
στόλων,  
καὶ τὸν  
λοιπῶν  
ἀποστόλων  
πρωτεύοντα.

Homil. 87

In Matth.  
homil. 55.  
Ierem. 1.

τὴν οὖν ἐκ-  
κλήσαν πρὸς  
καθολικὴν  
ἐκκλησίαν.



world is gods, yet the church is called his house: the ruler whereof at these daies is Damasus.

I would not weary and trouble the reader with such a number of allegations, were not that M. Iuell beareth the world in hande, we haue not one sentence nor clause for vs, to proue either this, or any other of all his Articles.

But perhappes some one will replye and saye, yet I heare not the B. of Rome called *Head of the vniuersall church*. What forceth it, whether that very terme be founde in any auncient writer or no? Other termes of the same vertue and power be oftentimes founde. Is it not one to saie, *Head of the vniuersall church*, and to saie ruler of gods house, which Ambrose sayeth? whereof this argument may be made. The church, yea the vniuersall church is the house of God: but Damasus B. of Rome, is ruler of the house of God, after Ambrose: ergo Damasus is ruler of the vniuersall church, and by like right and title is the Pope, who is B. of Rome now also, ruler of the same. What other is it to call the church of Rome the principall church, respecte had to the bishop there, and not otherwise (wherein a figure of speech is vsed) as Ireneus and Cyprian doo, and president or set in auctoritie ouer the whole world, as Leo doth: then to call the bishop of Rome, *Heade of the vniuersall church*? what meaneth Chrysostome calling Peter *totius orbis magistrum*, the Maister and teacher of all the worlde, and saying in an other place, that Christ made Peter not ruler ouer one nation, as the father made Ieremie ouer the Iewes, but ouer the whole worlde?

what

In locum  
Ioā. 21. ho-  
mil. 87. ex  
ponēs il-  
lud, seque-  
re me.  
In Matth.  
homil. 55.

what other(I saie)meaneth he thereby, then that he is head of the whole worlde, and therefore of the vniuersall church?

But to satisfie these men, and to take awaye occasion of cauille, I wil alleage a fewe places, where the expresse terme (*Head*) is attributed to Peter the first B. of Rome, and by like right to his successours, and to the See Apostolike. Chrysostome speaking of the vertue and power of Peter, and of the stedfastnes of the church, in the 55. Homilie vpon Mathewe, hath these wordes among other. *Cuius Pastor & caput, homo piscator, atque ignobilis &c.* By which wordes he affirmeth, that the pastour and head of the church, being but a fisher, a man, and one of base parentage, passeth in firmnes the nature of the diamant. Againe in an homilie of the praises of Paul, he sayeth thus. Neither was this man onely such a one, but he also which was the head of the Apostles, who ostentymes sayde, he was ready to bestowe his life for Christ, and yet was full sore afrayed of death. If he were head of the Apostles, then was he head of the inferior people, and so *Head of the vniuersall church.*

Peter and his successours called head of the church, expressly

Sup. 13  
on 23. 11v  
p. 11v  
77

Hierome writing against Iouinian, sayeth, *propterea inter duodecim vnus eligitur, vt capite constituto schismatis tollatur occasio.* for that cause among the twelue on is specially chosen out, that the Head being ordeined, occasion of schisme may be taken awaye. Whereby it appeareth that Peter was constituted head, for auoiding of diuision and schisme. Now the danger of the inconuenience remaining still, yea more then at that tyme, for the greater multitude of the

B b church,



churche, and for sundry other imperfections: the same remedy must be thought to continewe, onlesse we would saye, that Christ hath lesse care of his church now, that it is so much encreaced, then he had at the beginning, when his flocke was smal. For this cause excepte we denye Gods prouidēce toward his church, there is one Head for auoiding of schisme also now, as well as in the Apostles tyme. Which head is the successour of him, that was head by Christes appointment then, the B. of Rome sitting in the seate that Peter sate in.

Serm. 124.  
de tēpore

Li. quæst.  
vet. & no.  
testam. q.  
75.

Cyrillus sayeth, *Petrus ut princeps, caputque ceterorū, primus exclamauit, tu es Christus filius Dei viui.* Peter as prince and Head of the reste, first cryed out, *thou art Christ the sonne of the liuing God.* Augustine also in a sermon to the people, calleth him head of the church, saying, *Totius corporis membrum in ipso capite curat ecclesie, & in ipso vertice componit omnium membrorum sanitatem.* He healeth the member of the whole body, in the Head it selfe of the church, and in the toppe it selfe he ordereth the helth of all the members. And in an other place, *Saluator quando pro se & Petro exolui iubet, pro omnibus exoluisse videtur. Quia sicut in saluatore erant omnes causa magisterij, ita post saluatorem in Petro omnes continentur, ipsum enim constituit Caput omnium.* Our sauiour sayeth Augustine, when as he cōmaundeth paimēt (for the Emperoure) to be made for him selfe and for Peter, he semeth to haue payde for all. Because as all were in our sauiour for cause of teaching, so after our sauiour, all are contained in Peter, for he ordeined him Head of all.

Here

Here haue these men the plaine and expresse terme Head of the rest, Head of the church, Head of all, and therefore of the vniuersall church. What will they haue more? Neither here can they saie, that although this auctoritie and title of the Head be geuen to Peter, yet it is not deriued and transferred from him to his successours. For this is manifest, that Christ instituted his church so, as it shuld continewe to the worldes ende, according to the saying of Esaie the prophete. *Super solium David &c. Vpon the seat of David, and vpon his kingdome, shall Messias sitte to strengthen it, and to establishe it in iudgement and righteousness: from this daye for euermore.* And thereof it is euident, that he ordeined those, who then were in ministerie, so as their auctoritie and power shuld be deriued vnto their aftercommers for the vtilitie of the church for euer, specially, where as he sayde, *beholde I am with you vntill the ende of the worlde.* And therefore as Victor writeth in his storie of the persecutiō of the Vandales, Eugenius B. of Carthago, conuened of Obadus a great capitaine of Hunerike king of the Vandales, about a councell to be kepte in Africa for matters of the faith, betwixte the Arians supported by the king, and the catholikes: sayde in this wise. *Si nostram fidem &c.* If the kinges power desyre to knowe our faith, which is one and the true, let him sende to his frendes. I will write also to my brethren, that my fellowebishops come, who may declare the faith, that is cōmon to you and vs, (there he hath these wordes) *& præcipuè ecclesia Romana, quæ Caput est omnium ecclesiarum,* and specially the church

Cap. 9.

Matt vi.

Lib. 2.



of Rome, which is the Head of all the churches. Naming the church of Rome, he meaneth the bishop there, or his legates to be sent in his stede.

Thus it is proued by good and auncient auctorities, that the name and title of the Head, ruler, president, chiefe and principall gouernour of the church, is of the fathers attributed not onely to Peter, but also to his successours bishops of the See Apostolike. And therefore M. Iuell may thinke him selfe by this charitably admonished, to remember his promise of yelding and subscribing.

The popes primacie acknowledged by Martin Luther.

I will adde to all that hath ben hytherto sayde of this matter, a saying of Martin Luther, that such as doo litle regarde the grauitie of auncient fathers of the olde church, may yet somewhat be moued with the lightnes of the young father Luther, Patriarke and fownder of their newe church. Lightnes I may well call it, for in this saying which I shall here rehearse, he doth not so soberly allowe the Popes Primacie, as in sundry other treatises he doth rashly, and furiously inueigh against the same. In a litle treatise intituled, *Resolutio Lutheriana super propositione sua 13. de potestate papæ*: his wordes be these, *Primum quod me mouet Romanum pontificem esse alijs omnibus, quos saltem nouerimus se pontifices gerere, superiorem, est ipsa voluntas Dei, quam in ipso facto videmus. Neque enim sine voluntate Dei in hanc monarchiam vnquam venire potuisset Rom. Pontifex. At voluntas Dei quoquo modo nota fuerit, cum reuerentia suscipienda est, ideoque non licet temerè Romano pontifici in suo primatu resistere. Hæc autem ratio tanta est, vt si etiam vulla scriptura, nulla alia causa esset, hæc*

*hac tamen satis esset ad compescendam temeritatem resistencium. Et hac sola ratione gloriosissimus martyr Cyprianus per multas epistolas confidentissime gloriatur contra omnes episcoporum quorumcunque aduersarios, sicut 3. Regum legimus, quod decē tribus Israel discesserunt à Roboam filio Salomonis, & tamen quia voluntate Dei siue auctoritate factum est, ratum apud Deum fuit. Nam & apud theologos omnes voluntas signi, quam vocant operationem Dei, non minus quàm alia signa voluntatis Dei, vt præcepta prohibitiua etc. metuenda est. Ideo non video, quomodo sint excusati à schismatis reatu, qui huic voluntati contravenientes, sese à Romani pontificis auctoritate subtrahunt. Ecce hæc est vna prima mihi insuperabilis ratio, quæ me subiicit Romano pontifici, & Primatū eius confiteri cogit.*

The first thing that moueth me to thinke the B. of Rome to be ouer all other, that we knowe to be bishops, is the very will of God, which we see in the facte or dede it selfe. for without the will of God, the B. of Rome could neuer haue commen vnto this monarchie. But the will of God, by what meane so euer it be knowen, is to be receiued reuerently. And therefore it is not lawfull rashly to resiste the B. of Rome in his primacie. And this is so great a reason for the same, that if there were no scripture at all, nor other reason: yet this were ynough to stay the rashnes of them, that resiste. And through this onely reason the most gloriouse martyr Cyprian in many of his epistles vaunteth him selfe very boldly against all the aduersaries of Bishops, what soeuer they were. As in the thirde booke of the kinges we read, that the ten tribes of Israel departed from Roboam Salomonis



mons sone. Yeat because it was done by the will or auctoritie of God, it stode in effecte with God. For among all the diuines, the will of the signe, which they call the working of God, is to be feared no lesse, then other signes of Gods will, as commaundementes prohibitiue, etc. Therefore, I see not, how they may be excused of the gilte of schisme, which going against this will, withdrawe them selues from the auctoritie of the B. of Rome. Lo this is one chiefe inuincible reason, that maketh me to be vnder the bishop of Rome, and compelleth me to confesse his Primacie. This farre Luther.

Thus I haue briefly touched some deale of the scriptures, of the canons and counsell, of the edictes of Emperours, of the fathers sayinges, of the reasons, and of the manifolde practises of the church, which are wonte to be alleaged for the Popes Primacie and supreme auctoritie. With all, I haue proued that, which M. Iuell denyeth, that the B. of Rome within sixe hundred yeres after Christ, hath ben called *the vniuersall bishop*, of no small number of men of great credite, and very oftentymes *Head of the vniuersall church*, both in termes equiualent, and also expressely. Now to the nexte article.


Or that



Or that the people was then taught to beleue, that Christes body is really, substantially, corporally, carnally, or naturally, in the Sacrament. Iuella

Of the termes really, substantially, corporally, carnally, naturally, fownde in the Doctours treating of the true being of Christes body in the blessed Sacrament.

## ARTICLE. V.

 Christen people hath euer ben taught, that the body and bloud of Iesus Christ by the vnspeakeable working of the grace of God and vertue of the holy Ghoste, is present in this most holy Sacrament, and that verely and in dede. This doctrine is fownded vppon the plaine wordes of Christ, which he vttered in the institution of this sacrament, expressed by the Euangelistes, and by S. Paul. As they were at supper (sayeth Mattheue) Iesus tooke breade and blessed it, and brake it, Matth. 26 and gaue it to his disciples, and sayeth: Take ye, eate ye, this is my body. And takynge the cuppe, he gaue thanks, and gaue it to them, saying: Drynke ye all of this: For this is my bloude of the newe testament, which shall be shedde for many in remission of synnes. With like wordes almost Marke, Luke and Paul, doo describe this diuine Marc. 14.  
Luc. 22.  
1. Cor. 11. institution. Neither sayde our lord onely, *This is my body*, but least some shuld doubte, how his wordes are to be vnderstanded: for a playne declaration of them, he addeth this further, (*Wich ys geuen for you.* Luc. 22. Likewise of the cuppe he sayeth not onely, *This is my bloude*, But also, as it were to putte it out of all doubte: *Which shall be shed for many.*

Now as faithful people doo beleue, that Christ gaue not a figure of his body, but his owne true and very



very body in substance, and like wise not a figure of his bloude, but his very pretious bloude it selfe at his passion and death on the crosse for our Redemption: so they beleue also, that the wordes of the institution of this Sacrament, admitte no other vnderstanding, but that he geueth vnto vs in these holy mysteries, his selfe same body, and his selfe same bloude in truth of substance, which was crucified and shedde foorth for vs. Thus to the humble beleuers scripture it selfe ministreth sufficient argument of the truth of Christes body and bloude in the sacrament against the sacramentaries, who holde opinion, that it is there but in a figure, signe, or taken onely.

Againe, we can not fynde where our lord performed the promise he made in the sixth chapter of Iohn, *The bread which I wil geue, is my fleshe, which I will geue for the lyfe of the worlde*: but onely in his last supper. where if he gaue his fleshe to his Apostles, and that none other, but the very same, which he gaue for the lyfe of the worlde: it foloweth that in the blessed Sacrament is not mere bread, but that same his very body in substance. For it was not mere bread, but his very body, that was geuen and offred vp vpon the crosse.

If the wordes spoken by Christ in S. Iohn of promise, that he performed in his holy supper, *The bread that I will geue, is my fleshe*, had ben to be taken not as they seme to meane plainly and truly, but metaphorically, tropically, symbolically and figuratiuely, so as the truth of our lordes fleshe be excluded, as our aduersaries do vnderstand them: then the Carna-  
pernaites

pernaites had not had any occasion at all of their great offence. Then shuld not they haue had cause to murmour against Christ, as the Euāgelist sheweth: *The Iewes* (sayeth S. Iohn) *Stroue among them selues,* Cap. 6. *saying: how can he geue vs his fleshe to eate?* And much lesse his dere disciples, to whom he had shewed so many and so great miracles, to whom he had before declared so many parables and so high secretes, shuld haue had any occasiō of offence. And doubtles if Christ had meant, they shuld eate but the signe or figure of his body, they would not haue sayde, *Durus est hic sermo, this is a hard saying, and who can abyde to heare it?* For then shuld they haue done no greater thing, then they had done oftentimes before in eating the Easter lambe. And how could it seme a hard worde or saying, if Christ had meant nothing elles, but this, the bread that I will geue, is a figure of my body, that shall cause you to remember me?

To conclude shortely. If Christ would so haue ben vnderstanded, as though he had meant to geue but a figure onely of his body, it had ben no nede for him to haue alleaged his omnipotencie and almighty power to his disciples, thereby the rather to bring them to beleefe of his true body to be geuen them to eate. *Hoc vos scandalizat? doth this offende you, sayeth he.* What if ye see the sonne of man ascende where he was before? it is the Spirite that geueth lyfe, &c. As though he had sayde: ye consyder onely my humanitie, that semeth weake and fraile, neither doo you esteeme my diuine power by the great miracles I haue wrought:

C c But



Ca. 5.  
AN ANSWERE TO

But when as ye shall see me by power of my god-  
hed ascend in to heauen, from whence I came vnto  
you, will ye then also stand in doubte, whether ye-  
may beleue, that I geue you my very body to be  
eaten? Thus by signifyng his diuine power, Christ  
confounded their vnbeleefe, touching the veritie  
and substance of his body, that he promysed to geue  
them in meate.

What oc-  
casioned  
the fa-  
thers to  
vse these  
termes re-  
ally, sub-  
stantially,  
corporal-  
ly, &c.

These places of the scripture, and many other re-  
porting plainely, that Christ at his supper gaue to his  
disciples his very body, euen that same which the  
daye folowing suffered death on the Crosse, haue  
ministred iust cause to the godly and learned fathers  
of the churche, to saye, that Christes body is present  
in this Sacrament really, substantially, corporally, car-  
nally, and naturally. By vse of which aduerbes, they  
haue meant onely a truth of being, and not a waye  
or meane of being. And though this manner of  
speaking be not thus expressed in the scripture, yet is  
it deduced out of the scripture. For if Christ spake  
plainely, and vsed no trope, figure, nor metaphore, as  
the scripture it selfe sufficiently declareth to an hūble  
beleuer, and would his disciples to vnderstand him, so  
as he spake in manifest termes, when he sayde, *This is  
my body, which is geuen for you*: Thē may we saye, that  
in the sacrament his very body is present, yea really,  
that is to saye in dede, substantially, that is, in sub-  
stance, and corporally, carnally, and naturally: by which  
wordes is meant, that his very body, his very fleshe  
and his very humaine nature is there, not after cor-  
poral, carnal, or, natural wise, but inuisibly, vnspeake-  
ably,

bly, miraculoufely, fupernaturally, fpiritually, diuinely,  
and by waye to him onely knowen .

And the fathers haue ben driuen to vfe thefe termes for more ample and full declaratiō of the truth, and alfo for withftanding and ftopping obiections made by heretikes . And becaufe the catholike faith touching the veritie of Chriftes body in the Sacrament, was not impugned by any man for the fpace of a thoufand yeres after Chriftes being in earth, and about that tyme Berengarius firft beganne openly to fowe the wicked fede of the sacramentarie herefie, which then fone confuted by learned men, and by the fame firft author abiured and recanted, now is with no leffe wickednes, but more bufely and more earneftly fet forth againe: the doctoures that fithes haue written in defence of the true and catholike faith herein, haue more often vfed the termes a fore mentioned, then the olde and auncient fathers, that wrote within M. luelles fyx hundred yeres after Chrift. who doubtles would no leffe haue vfed the, if that matter had ben in queftion or doubte in their tyme . And albeit thefe termes were ftraunge and newe, as vfed within thefe fyue hundred yeres onely, and that the people were neuer taught for fyx hundred yeres after Chrift, as M. luell fayeth, more boldly then truly, and therefore more rafhely then wyfely: yet the faith by them opened and declared, is vniuerfall and olde, verely no leffe olde, then ys our lordes fupper, where this Sacrament was firft inftituted.

Berengarius.

Here before that I bring in places of auncient

Cc ij

fathers



The fleshe  
and bloud  
of Christ  
is of dou-  
ble consy-  
deration.

fathers reporting the same doctrine, and in like termes, as the catholike church doth holde concerning this article: least our opinion herein might happely appeare ouer carnall and grosse: I thincke it necessary, briefly to declare, what maner a true bodie and bloud of Christ is in the sacrament. Christ in him selfe hath but one fleshe and bloud in substance, which his godhed tooke of the virgine Mary once, and neuer afterward lefte it of. But this one fleshe and bloud in respecte of double qualitie, hath a double consideration. For at what tyme Christ lyued here in earth among men in the shape of man, his fleshe was thrall and subiecte to the frailtie of mannes nature, synne and ignorace excepted. That fleshe being passible vntil death, the souldiers at the procurement of the Iewes crucified. And such maner bloud was at his passion shedde foorth of his body, in sighte of them which were then present. But after that Christ rose againe from the deade, his body from that tyme forward euer remaineth immortall and liuely, in danger no more of any infirmitie or suffering, much lesse of death: but is become by diuine giftes and endowmetes, a spirituall and a diuine body, as to whom the godhed hath communicated diuine and godly properties and excellencies, that ben aboue all mannes capacitie of vnderstanding. This fleshe and body thus considered, which sundry doctours call *corpus spirituale & deificatum*, a spirituall and deified body, is geuen to vs in the blessed sacrament.

This is the doctrine of the church vttered by S. Hierome, in his commentaries vppon th'Epistle to  
the

the Ephesians, where he hath these wordes. *Dupliciter verò sanguis & caro intelligitur, vel spiritualis illa atque diuina, de qua ipse dixit, Caro mea vere est cibus, & sanguis meus vere est potus: Et nisi manducaueritis carnem meam, & sanguinem meum biberitis, non habebitis vitam æternam: Vel caro, quæ crucifixa est, & sanguis, qui militis effusus est lancea.* that is. The blood and fleshe of Christ is vnderstanded two waies, either that it is that spiritual and diuine fleshe, of which he spake him selfe, *My fleshe is verely meate, and my blood is verely drinke*, And, excepte ye eate my fleshe and drinke my blood ye shall not haue lyfe in you: Or, that fleshe, which was crucified, and that blood, which was shedde by pearcing of the souldiers speare. And to the intent a man shuld not take this differēce according to the substance of Christes fleshe and blood, but according to the qualitie onely: S. Hierome bringeth a similitude of our fleshe, as of which it hath ben in double respecte sayde: *Iuxta hanc diuisionem & in sanctis etiam diuersitas sanguinis & carnis accipitur, vt alia sit caro, quæ visura est salutare Dei, alia caro & sanguis, quæ regnum Dei nō queant possidere.* According to this diuision diuersitie of blood and fleshe is to be vnderstanded in sainctes also, so as there is one fleshe which shal see the saluacion of God, and another fleshe and blood, which may not possesse the kingdom of God. Which two states of fleshe and blood, seme (as it appeareth to the vnlearned) quite contrarie.

Luc. 3.

1. Cor. 15.

But Saint Paul dissolueth this doubte, in the fiftenth chapter of his first epistle to the Corinthians, saying,



that fleshe of such sorte as we beare about vs in this lyfe, earthly, mortal, fraile, and bourthenouse to the soule, can not possesse the kingdom of God, because corruption shal not possesse incorruption. But after resurrection we shal haue a spirituall, gloriouse, incorruptible and immortall flesh, and like in figure to the gloriouse body of Christ, as S. Paul sayeth: *This corruptible body must putte on incorruption, and this mortall, immortalitie*, Then such fleshe, or our fleshe of that maner and sorte, shall possesse the kingdom of God, and shal beholde God him selfe. And yet our fleshe now corruptible, and then incorruptible, is but one fleshe in substance, but diuerse in qualitie and propertie. Euen so it is to be thought of our lordes fleshe as is afore sayde. The due weghing of this differēce, geueth much light to this matter, and ought to staye many horrible blasphemies wickedly vttered against this most blessed Sacrament.

Now whereas M. luell denyeth that Christen people were of olde tyme taught to beleue, that Christes body is really, substantially, corporally, carnally, or naturally in the Sacrament, I doo plainly affirme the cōtrarie. Yet I acknowledge, that the learned fathers which haue so taught, would not thereby seme to make it here outwardly sensible or perceptible.

Hom. 83.  
in Matt &  
60 ad po-  
pul. Anti-  
ochen,

For they confesse all with Saint Chrysostome, that the thing which is here geuen vs, is not sensible, but that vnder visible signes, inuisible thinges be delyuered vnto vs. But they thought good to vse the afore-sayd termes, to put awaye all doubt of the being of his very body in these holy mysteries, and to  
exclude

exclude the onely imagiuation, phantasie, figure, signe, token, vertue, or signification there of. For in such wise the Sacramentaries haue vttered their doctrine in this pointe, as they may seme by their manner of speaking and wryting, here to represent our lordes body onely, in deede being absent, as kinges ostentymes are represented in a Tragedie, or meane persones in a Comedie. Verely the maner and waye by which it is here present and geuen to vs, and receiued of vs, is secrete: not humaine ne naturall, true for all that. And we doo not atteine it by sense, reason, or nature, but by faith. For which cause we doo not ouer basely consider and attende the visible elementes, but as we are taught by the councell of Nice, listing vp our mynde and spirite, we beholde by faith on that holy table put and layde (so for the better signification of the real presence their terme sowndeth) *the Lambe of God, that taketh awaye the synnes of the worlde.* And here (saye they) we receiue his precious body and bloude, *καὶ τὸ αἷμα* that is to saye, verely and in deede, which is no other wise, nor lesse, then this terme really importeth.

And touching these termes, fyrst Verely, or which is all one Really, and substantially: me thinketh M. Iuell shuld beare the more with vs for vse of the same, sith that Bucer him ielse one of the greatest learned men of that syde hath allowed them: yea and that after much writing against Luther in defence of Zuingleius and Oecolampadius by him set forth, and after that he had assured him selfe of the truth in this article  
by di-



In respon  
sione ad  
Lutherū.

by diuine inspiration, as most constantly he affirmeth with these wordes: *Hæc non dubitamus diuinitus nobis, & per scripturam reuelata de hoc sacramento.* We doubt not (sayeth he) but these thinges concerning this sacramēt, be reueled vnto vs from god, and by the scripture. If you demaunde where this may be fownde: in the actes of a Councell holden between the Lutheranes and Zuinglianes for this verry purpose in Martine Luthers house at Wittenberg, in the yere of our lord. 1536. you shal fynde these wordes. *Audiuimus D. Bucerum explicantem suam sententiam de Sacramento corporis & sanguinis Domini, hoc modo. Cum pane & vino verè & substantialiter adest, exhibetur & sumitur corpus Christi & sanguis. Et sacramentali vnione panis est corpus Christi, & porrecto pane verè adest & verè exhibetur corpus Christi.* We haue heard M. Bucer declare his mynde touching the sacrament of the body and bloud of our Lord, in this sorte. With the bread and wyne the body of Christ and his bloud is present, exhibited, and receiued verely and substantially. And by Sacramental vnion, the breade is the body of Christ, and the breade being geuen, the body of Christ is verely present, and verely deliuered.

Though this opinion of Bucer, by which he recanted his former Zuinglian heresie, be in sundry pointes false and hereticall, yet in this he agreeth with the catholike church against M. Iuelles negative assertion, that the body and bloud of Christ is present in the sacramēt verely, that is, truly, and really or in dede, and substantially. Where in he speaketh,

keth, as the aunciēt fathers spake long before a thousand yeres past.

Let Chrysostome for proufe of this, be in stede of many that might be alleaged. His wordes be these.

*Nos secum in vnā (ut ita dicam) massam reducit, neque id fide solum, sed re ipsa nos corpus suum efficit.* By this sacrament (sayeth he) Christ reduceth vs (as it were) into one louppe with him selfe, and that not by faith onely, but he maketh vs his owne body in very dede, *re ipsa*, which is no other to saye, then Really. The other aduerbes corporally Carnally, Naturally, be fownde in the fathers not seldom, specially where they dispute against the Arianes. And therefore it had be more conuenient for M. Iuell to haue modestly interpreted them, then vtterly to haue denyed them.

In 26. ca.  
Mat. hom.  
83.

The olde fathers of the greke and latine church, denye that faithfull people haue an habitude or disposition, vnion or coniunction with Christ onely by faith and charitie, or that we are spiritually ioyned and vnited to him onely by hope, loue, religion, obedience, and will: yea further they affirme, that by the vertue and efficacie of this sacramēt duely and worthely receiued, Christ is really and in deede communicated by true cōmunication and participation of the nature and substance of his body and bloud, and that he is and dwelleth in vs truly, because of our receiuing the same in this sacramēt. The benefite whereof is such, as we be in Christ, and Christ in vs, according to that he sayeth, *qui manducat meā carnē, manet in me, & ego in illo.* Who eateth my fleshe, he dwelleth

.030.6.

D d

in me,



*in me, and I in him.* The which dwelling vnion and ioinyng together of him with vs, and of vs with him, that it might the better be exprest, and recommended vnto vs: they thought good in their writings to vse the aforesayde aduerbes.

Hilarius writing against the Arianes alleaging the wordes of Christ. 17. Iohn. *Vt omnes vnum sint, sicut tu pater in me, & ego in te, vt & ipsi in nobis vnum sint,* that all maye be one, as thou father art in me, and I in thee, that they also may be one in vs: going about by those wordes to shewe that the sonne and the father were not one in nature and substance, but onely in concord and vnitie of will: among other many and long sentēces for proufe of vnitie in substance, bothe between Christ and the father, and also between Christ and vs, hath these wordes. *Si enim Verè Verbum caro factum est, & nos Verè Verbum carnem cibo Dominico sumimus, quomodo non naturaliter manere in nobis existimandus est, qui & naturam carnis nostræ iam inseparabilem sibi homo natus assumpsit, & naturam carnis suæ ad naturam eternitatis sub sacramento nobis communicandæ carnis admiscuit:* If the word be made fleshe verely, and we receiue the word being fleshe in our lordes meate verely: how is he to be thought not to dwell in vs naturally, who bothe hath taken the nature of our fleshe now inseparable to him selfe, in that he is borne man, and also hath mengled the nature of his owne fleshe to the nature of his euerlastingnesse vnder the sacrament of his fleshe to be receiued of vs in the communion? There afterwarde this word *naturaliter*, in this sense that by the sacrament worthely

De Trinitate, lib: 8.

thely receiued, Christ is in vs, and we in Christ naturally, that is in truth of nature, is sundry tymes put and rehearsed. Who so listeth to reade further his eight booke de trinitate, he shall fynde him agnise *manentem in nobis carnaliter filium*, that the sonne of God (through the sacrament) dwelleth in vs carnally, that is in truth of fleshe, and that by the same sacrament we with him, and he with vs are vnited and knitte together *corporaliter, & inseperabiliter*, corporally and inseparably, for they be his very wordes.

Gregorie Nyssene speaking to this purpose sayeth, *Panis qui de cælo descendit, non incorporea quædã res est, quo enim pacto res incorporea corpori cibus fiet? res Verò quæ incorporea non est, corpus omnino est. Huius corporis panem non aratio, non satio, non agricolarum opus effecit, sed terra intacta permansit, & tamen pane plena fuit, quo famescentes, mysterium virginis perdocti, facile saturatur.* Which wordes reporte so plainly the truth of Christes body in the sacrament, as al maner of figure and signification must be excluded. And thus they may be englished. The bread that came downe from heauen, is not a bodiless thing. For by what meane shall a bodiless thing be made meate to a body? And the thing which is not bodyless, is a body, without doubt. It is not earing, not sowing, not the worke of tillers, that hath brought forth the bread of this body, but the earth which remained vntouched, and yet was full of the bread, whereof they that waxe hungry, being thoroughly taught the mysterie of the virgine, sone haue their fylle. Of these wordes may easely be inferred a conclusion, that in the sacramēt is Christ

In lib. de  
vita Moise



and that in the same we receiue him corporally, that is, in veritie and substance of his body, for as much as that is there, and that is of vs receiued, which was brought forth and borne of the virgine Mary.

In Ioan.  
lib. 10.  
cap. 13.

Io Cyrillus that auncient father and worthy bishop of Alexandria, for confirmation of the catholike faith in this point, sayeth thus. *Non negamus recta nos fide, charitateque syncera Christo spiritualiter coniungi: sed nullam nobis coniunctionis rationem secundum carnem cum illo esse, id profecto pernegamus, idque à diuinis scripturis omnino alienum dicimus.* We denye not but that we are ioyned spiritually with Christ by right faith and pure charitie: but that we haue no maner of ioyning with him according to the fleshe (which is one as to saye carnaliter carnally) that we denye vtterly, and saye, that it is not aggreable with the scriptures. Againe least any man shuld thinke this ioyning of vs and Christ together to be by other meanes then by the participation of his body in the Sacrament, in the same place afterward he sayeth further. *An fortassis putat ignotam nobis mysticæ benedictionis virtutem esse? Quæ cum in nobis fiat, nonne corporaliter quoque facit communicatione corporis Christi, Christum in nobis habitare?* what troweth this Ariane heretike perhap- pes, that we knowe not the vertue of the mysticall blessing? (whereby is meant this sacrament) which when it is become to be in vs, doth it not cause Christ to dwell in vs corporally by receiuing of Christes body in the communion? And after this he sayeth as plainely, that Christ is in vs, *non habitudine solum, quæ per charitatem intelligitur, Verumetiam &* parti-

*participatione naturali*. not by charitie onely, but also by naturall participation.

The same Cyrill sayeth in an other place, that through the holy communion of Christes body, we are ioyned to him in naturall vnion. *Quis enim eos, qui vnius sancti corporis vnione in vno Christo vniti sunt, ab hac naturali vnione alienos putabit?* who will thinke (sayeth he) that they, wich be vnited together by the vnion of that one holy body in one Christ, be not of this natural vnion? He calleth this also a corporall vnion in the same booke, and at length after large discussion how we be vnited to Christ, not onely by charitie and obedience of religion, but also in substance, concludeth thus. *Sed de vnione corporali satis*. But we, haue treated ynough of the corporall vnion. Yet afterward in diuerse sentences he vseth these aduerbes (for declaring of the veritie of Christes body in the sacrament) *naturaliter, substantialiter, secundum carnem or carnaliter, corporaliter*, as most manifestly in the 27. chapter of the same booke. *Corporaliter filius per benedictionem mysticam nobis vt homo vnitur, spiritualiter autem vt Deus*. The sonne of God is vnited vnto vs corporally as man, and spiritually as God.

Agayne where as he sayeth there: *Filium Dei natura Patri vnitum corporaliter substantialiterque accipientes, clarificamur, glorificamurque, &c.* We receiuing the sonne of God vnited to the father by nature corporally and substantially, are clarified and glorified or made glorious, being made partakers of the supreme nature: The like saying he hath. lib. 12. ca. 58.

D d iij

Now

Lib. in Io-  
an. 11. cap.  
16.



Now this being and remayning of Christ in vs, and of vs in Christ naturally and carnally, and this vniting of vs and Christ together corporally, presupposeth a participation of his very body, which body we can not truly participate, but in this blessed sacrament. And therefor Christ is in the Sacrament naturally, carnally, corporally, that is to saye, according to the thruth of his nature, of his fleshe, and of his body. For were not he so in the Sacramēt, we could not be ioyned vnto him, nor he and we could not be ioyned and vnited together, corporally.

Diuers other auncient fathers haue vsed the like manner of speach, but none so much as *Hilarius*, and *Cyrillus*, whereby they vnderstand, that Christ is present in this sacrament as we haue sayde, according to the truth of his substance, of his nature, of his fleshe, of his body and bloud. And the catholike fathers that sithens the tyme of Berengarius haue written in defence of the truth in this point, vsing these termes sometymes for excluding of metaphores, allegories, figures, and significations onely, whereby the sacramētaries would defraude faithfull people of the truth of Christes pretiouse body in this Sacrament: doo not thereby meane that the maner, meane, or waye of Christes presence, dwelling, vnion and coniunctiō with vs, and of vs with him, is therefor naturall, substantiall, corporall, or carnall: but they, and all other catholike men confesse the contrarie, that it is farre higher and worthier, supernaturall, supersubstantiall, inuisible, vnspeakeable, speciall and propre to this sacrament, true, reall, and in deede notwithstanding,  
and

and not onely tropicall, symbollicall, metaphoricall, allegoricall, not spirituall onely, and yet spirituall, not figuratiue or significatiue onely. And likewise concerning the maner of the presence and being of that body and bloud in the sacramēt, they and we acknowledge and confesse, that it is not locall, circumscrip-  
 tiue, diffinitive, or subiectiue, or naturall, but such, as is knowen to God onely.

*Or that his body is or may be in a thousand places, or mo, at one tyme.*

*Iuell.*

Of the being of Christes body in many places at one tyme.

A R T I C L E VI.

**A**Mong the miracles of this blessed Sacrament, one is, that one and the same body maye bee in many places at once, to witte, vnder all consecrated hostes. As for God, it is agreable to his godhed to be euery where, *simpliciter, & propriè*. But as for a creature, to be but in one place onely. But as for the body of Christ, it is after a maner betwen bothe. For where as it is a creature, it ought not to be made equall with the Creator in this behalfe, that it be euery where. But where as it is vnited to the Godhed, herein it ought to excell other bodyes, so, as it maye in one tyme bee in mo places vnder this holy Sacrament. For the vni-  
 ting of Christes naturall body vnto the almighty godhed duly considered, bringeth a true Christe man in respecte of the same, to forsake reason, and to leane to faith, to put aparte all doubttes and discourses of  
 humaine



humaine vnderstanding, and to rest in reuerent simplicitie of beleefe.

Matt. 14.  
Luc. 24.  
Matt. 17.  
Luc. 24.  
Act. 1.  
Matt. 28.  
Ioan. 20.

Thereby through the holy ghost perswaded he knoweth, that although the body of Christ be naturall and humane in dede, yet through the vnion and coniunctiō, many thinges be possible to the same now, that to all other bodies be impossible: as to walke vpon waters, to vanishe awaye out of sight, to be transfigured and made bright as the sunne, to ascende vp through the clowdes: and after it became immortall, death being conquered, to ryse vp againe out of the graue, and to entre through doores fast shutte. Through the same faith he beleueth and acknowledge, that according vnto his worde, by his power it is made present in the blessed sacrament of th'aulter vnder the forme of bread and wyne, where so euer the same is duly consecrated, according vnto his institution in his holy supper, and that not after a grosse or carnall maner, but spiritually, and supernaturally, and yet substantially, not by locall, but by substantiall presence, not by maner of quantitie, or fylling of a place, or by chaunging of place, or by leauing his sitting on the right hande of the father, but in such a maner, as God onely knoweth, and yet doth vs to vnderstand by faith, the truth of this very presence, farre passing all mannes capacitie, to comprehend the maner how.

Where as some against this pointe of beleefe doo alleage the article of Christes Ascension, and of his being in heauen at the right hande of God the father, bringing certaine textes of scriptures pertaining to the

the same, and testimonies of auncient doctours signifying Christes absence from the earth: it may be rightly vnderstanded, that he is verely bothe in heauen at the right hande of his father, in his visible and corporal forme, very God and mā, after which maner he is there, and not here, and also in the Sacrament inuisibly, and spiritually, bothe God and Man in a mysterie, so as the graunting of the one may stande without denyall of the other, no cōtradiction fownde in these beinges, but onely a distinction in the waye and maner of being.

And how the aunciēt fathers of the church have confessed and taught bothe these beinges of Christ in heauen and in the sacrament together, contrarie to M. Iuelles negatiue, by witnes of their owne wordes we may perceiue. Basile in his liturgie, that is to saye seruice of his Masse, sayeth thus in a prayer. Looke downe vppon vs lord Iesus Christ our God from thy holy tabernacle, and from the throne of glorie of thy kingdom, and come to sanctifie vs, which sittest aboue with thy father, and art conuersant here inuisibly: And vouchesaufe to imparte vnto vs thine vndefyled body, and pretiouse bloude, and by vs to all thy people. S. Chrysostome prayeth with the very same wordes also in his Liturgie or Masse. Where we read further that the priest and the deacon doo adore and worship, saying three tymes secretly, *God be merciful to me a synner*, and that the people doo all likewise deuoutly adore. Now sith he will adoration to be made, he acknowlegeth Christ present, whom he graunteth to be also at the same tyme in  
**Ee heauen.**

Christes  
being in  
heauē and  
in the Sa-  
cramēt at  
one tyme,  
implyeth  
no cōtra-  
diction.

Qui sup̄  
cum patre  
sedes, &  
hic inuisi-  
biliter ver-  
saris.

Et popu-  
lus simi-  
liter oēs  
cū pietate  
adorant.



Chrysost.  
de Sacer-  
dotio. l. 3.

heauen. Which he vttereth more plainly in these wor-  
des. *O miraculum, o Dei benignitatem, &c.* O miracle,  
o the goodnes of God, who sytteth aboue with the  
father, at that very instant of tyme, is handeled with  
the handes of all, and geueth him selfe to those that  
will receiue and imbrace him. And that is done by  
no crafty sleighes, but openly in the sight of all that  
stande about. How sayest thou, seme these thinges to  
thee no better then to be contemned and despyed?  
By which words of S. Chrysostome we may see, that  
Christes being in heauen, maketh no proufe that he  
is not in earth, sith both these verities may well stāde  
together.

Christes  
body in  
many  
places at  
once.  
Hom. 2.

The same father confesseth the body of Christ to  
be in diuerse places likewise in his homilies *ad popu-  
lū Antiochenum* most plainly alluding to Elias. Elias  
(sayeth he) *melotem quidē discipulo reliquit, filius autem  
Dei ascendens suam nobis carnem dimisit: sed Elias quidē  
exutus, Christus autem & nobis reliquit, & ipsam habens  
ascendit.* Elias (when he was caried vp in the fyery  
chariot) lefte to his disciple Eliseus his mātell of shee-  
pes skynnes: but the sonne of God when he ascēded,  
lefte to vs his fleshe: but Elias dyd put of his mātēl,  
and Christ bothe lefte his fleshe to vs, and also ascen-  
ded hauing it with him. Nothing can be spoken more  
plainely, whereby to shewe that we haue the same  
fleshe here in earth, that was receiued into heauen,  
which Christ hath not put of to geue it to vs. By  
which doctrine of S. Chrysostome we are taught to  
beleue, that Christes fleshe or his body is bothe in  
heauen and also in the earth, in how many places so  
euer

euere this blessed Sacrament is rightly celebrated.

And whereas many measuring all thinges by the common order and lawes of nature, beleue nothing can be done aboue nature, and therefor thinke that the body of Christ, for as much as it is of nature finite, can not by power of God be in many places at once: of which opinion M. Iuell semeth to be him selfe: it shall not be besyde the purpose, though the places alreadie alleaged proue the contrarie, to recite the testimonies of an olde doctour or two, wherein they confesse most plainely that, which by this article is most vnruly denyed.

Saint Ambrose hath these wordes. *Et si Christus nunc nō videtur offerre, tamen ipse offertur in terris, quādo Christi corpus offertur. Imō ipse offerre manifestatur in nobis, cuius sermo sanctificat sacrificium quod offertur.* In Psal. 38. If Christ now be not sene to offere, yet he is offered in earth, whē the body of Christ is offered. yea it is manifest that him selfe offereth in vs, whose worde sanctifieth and consecrateth the sacrifice, that is offered. Now if Christes body be offered in earth, as this father affirmeth, and that of Christ him selfe, in respect that the sacrifice which is offered, is by his word consecrated: then it foloweth, Christes bodie to be in so many places, as it is offered in. Where by the waye, this may be noted, that the sacrifice of the church, is not thākes geuing (as our newe Maisters doo teache) but the body of Christ it selfe, which of the fathers is called an vnbloudy and quikning or life geuing sacrifice. We fynde in Chrysostome a most manifest place for the being of Christes body in many places at once, so

Sacrificiū  
incruen-  
tū & viu-  
ficum.



In epist.  
ad Heb.  
homil. 17.

as though he be offered in many places, yet is he but one Christ, not many Christes. his wordes be these. *Vnum est hoc sacrificium, alioquin hac ratione, quoniam multis in locis offertur, multi Christi sunt? nequaquam, sed vnus vbiq̃ue est Christus, & hic plenus existens, & illic plenus. Vnum corpus. Sicut enim qui vbiq̃ue offertur vnum corpus est, & non multa corpora: ita etiam & vnum sacrificium.* This sacrifice is one, elles by this reason, sith it is offered in many places, bee there many Christes? Not so, but there is but one Christ euery where, being both here fully, and there fully also, one body. For as he that is offered euery where, is but one body, and not many bodies, so likewise it is but one sacrifice. By this place of Chrysostome we see, what hath ben the faith of the olde fathers touching this article, euen the same, which the catholike church professeth at these dayes, that one Christe is offered in many places, so as he be fully and perfetely here, and fully and perfetely there. And thus we perceiue, what force their argumentes haue in the iudgemēt of the learned fathers, by which they take awaie from Christ power to make his body present in many places at once.

Sermo. in  
cœna Do-  
mini.

S. Bernard vttereth the faith of the church in his tyme agreable with this, in these wordes. *Sed vnde hoc nobis p̃ssime Domine, vt nos Vermiculi reptātes etc.* From whēce commeth this most louing lord, that we feely wormes creaping on the face of the earth, yea we, that are but duste and asshes, be admitted to haue thee present in our hādes, and before our eyes, which all and whole sittest at the right hande of thy father, which also arte present to all in one momēt of tyme from

from the east to the west, frō the north to the south, one in many, the same in diuerse places! from whence (I say) cometh this? soothly not of our dutie or deserte, but of thy good will, and of the good pleasure of thy swetnesse, for thou hast prepared in thy swetnesse for the poore one o God. In the same sermon exhorting the churche to reioise of the presence of Christ, he sayeth, *In terra sponsum habes in Sacramento, in caelis habitura es sine velamento: & hic & ibi Veritas, sed hic palliata, ibi manifestata.* In the earth thou hast thy spouse in the sacrament, in heauē thou shalt haue him without vaile or couering. both here and also there is the truth, (of his presence) but here couered, there opened.

Thus all these fathers as likewise the rest, cōfesse as it were with one mowth, that Christ sitteth at the right hande of his father, and is here present in the sacrament the same tyme, that he is in heauen and in earth at once, in many and diuerse places one, and that the same is euery where offered, the one true sacrifice of the churche. And this article is by them so clearely and plainely vttered, that figures, significations, tropes, and metaphores can fynde no appearaunce nor colour at all. Whereby the new Masters reasons seme very peeuishe: Christ is ascended, ergo he is not in the sacramēt. Christ is in heauen sitting at the right hande of his father, ergo he is not in earth. Christes body is of nature finite, ergo it is contained in a place circūscriptiue, ergo it is not in many places. In making of which slender argumentes, they will not seme to acknowledge whose body it is,



even that, which is proper to God, whose power is ouer all, and to whom all thinges obeye.

Truth cō-  
fessed by  
the ene-  
mie of  
truth.

But because M. Iuell and they of that secte, seme to set litle by these fathers, though very auncient, S. Bernard excepted, and of the church holden for saintes, I will bring forth the auctoritie of Martin Bucer, a late doctour of their owne syde, though not canonizate for a sainte as yet, for that I knowe. This newe father whom they esteeme so much, and was the reader of diuinitie in Cābridge in kyng Edwardes tyme, very vehemently, and for so much truly, affirmeth the true reall presence of Christes body in the sacrament. For he sayeth. Christ sayde not, *This is my spirite, this is my vertue, but this is my body*: wherefore we must beleue sayeth he, Christes body to be there, euen the same that dyd hange vpon the crosse, our lord him selfe. Which in some parte to declare, he vseth the similitude of the sunne for his purpose, contrary to M. Iuelles negatiue, to proue Christes body present, and that really and substācially, in what places so euer the sacrament is rightly ministred. His wordes be these. *Ut sol verè vno in loco cœli visibilis circūscriptus est, radijs tamē suis præsens verè & substācialiter exhibetur vbilibet orbis: Ita Dominus, etiā si circūscribatur vno loco cœli, arcani et diuini, id est gloriæ Patris, verbo tamē suo, & sacris symbolis, verè et totus ipse Deus et homo præsens exhibetur in sacra cœna, eoque substācialiter, quam præsentiā nō minus certò agnoscit mēs credēs verbis his Domini & Symbolis, quā oculi vident, et habēt solem presentē demonstratū & exhibitū sua corporali luce. Res ista arcana est, & noui testamēti, res fidei, nō sunt igitur huc admittēdæ cogitationes de præsensatione corporis, quæ constat ratione*

In cōmēt.  
in 16. cap.  
Matthæi.

*huius vitæ etiam patibilis & fluxæ. Verbo Domini simpliciter inhærendum est, & debet fides sensuum defectui præbere supplementum.* Which may thus be englished.

As the sunne is truly placed determinatly in one place of the visible heaven, and yet is exhibited truly and substantially by his beames euery where abroad in the worlde: So our lord although he be contained in one place of the secret and diuine heaven, that is to witte, the glorie of his father: yet for all that by his word and holy tokens, he is exhibited present in his holy supper truly and him selfe whole God and man, and therefore substantially or in substance. Which presence the mynde geuing credite to these our lordes wordes and tokens, doth no lesse certainly acknowledge, then our eyes see and haue the sunne present shewed and exhibited with his corporall light. This is a secrete matter, and of the newe testament, a matter of faith, therefor herein thoughtes be not to be admitted of such a presentatiō of the body, as consisteth in the maner of this lyfe passible and transitorie, We must simply cleaue to the word of our lord, and where our senses faile, there must faith helpe to supplie. Thus we see, how Bucer in sundry other pointes of faith bothe deceiued and also a deceiuour, confirmeth the truth of this article pyththely and playnely. Such is the force of truth, that oftentimes it is confessed by the very enemies of truth.

Fight not with the churche M. Iuell, but fight with the enemy of the churche. fight with him, whō you haue folowed in departing from the churche, who neuer the lesse by force of truth, is driue against you  
to con-



to confesse the truth in those most plaine wordes,  
*Verè & totus ipse Deus & homo præsens exhibetur in sa-  
 cra cœna, eoque substantialiter.* in this holy supper him-  
 selfe God and Man is exhibited present truly and  
 whole, and therefore substantially.

God vvor  
 king abo-  
 ue nature  
 destroyeth  
 not nature

Now to be shorte, where as the chiefe argumētes that  
 be made against the being of Christes body in many  
 places at once, be deduced of nature, in respecte that  
 this article semeth to them to abolishe nature, it maye  
 please them to vnderstand, that God who is auctour  
 of nature, can by his power doo with a body that,  
 which is aboue the nature of a body, nature not de-  
 stroyed, but kepte and preserued whole. Which Plato  
 the hethen philosopher would sone haue ben induced  
 to beleue, if he were alyue. Who asked what was na-  
 ture, answered, *quod Deus vult*, that which God will.

And therefore we belecue, that *Enoch* and *Elias*  
 yet mortal by nature, doo by power of God lyue in  
 body, and that aboue nature. *Abacuc* was by the same  
 power caught vp, and in a momēt caried from Iewrie  
 to Babylon, his nature reserued whole. Saint Peter by  
 God according to nature walked on the earth, the  
 same by God besyde nature, walked vpon the waters.  
 Christ after condicion of nature assumed, suffred  
 death in body, the same Christ by his diuine power  
 entred with his body in to his disciples through doo-  
 res closed. Christ at his last supper according to nature  
 fate downe with his twelue disciples, and among  
 them occupied a place at the table visibly, by his di-  
 uine power there he helde his body in his hādes inui-  
 sibly. For (as S. Augustine sayeth) *seruebatur manib⁹ suis*,  
 he was

In exposi-  
 tione psal.  
 88.

he was borne in his owne hādes, where nature gaue place, and his one body was in mo places then one. Verely *non est abbreviata manus domini*, the hande of our lord is not shortened, his power is as great, as euer it was. And therefore let vs not doubt, but he is able to vse nature finite, infinitely, specially now, the nature of his body being glorified after his resurrection from the dead. And as the lyuing is not to be sought among the dead, so the thinges that be done by the power of God aboue nature, are not to be tryed by rules of nature.

And that all absurdities and carnall grosnes be severed from our thoughtes, where true christen people beleue Christes body to be in many places at once, they vnderstād it so to bee in a mysterie. Now to be in a mysterie, is not to be comprehended in a place, but by the power of God to be made present in sorte and maner, as him selfe knoweth, verely so, as no reason of man can atteine it, and so, as it may be shewed by no examples in nature. Whereof that notable saying of S. Augustine may very well be reported, *O homo si rationem à me poscis, non erit mirabile: exemplum quæritur, non erit singulare.* that is, O man if (herein) thou require reason, it shall not be marueilous: seeke for the like example, and then it shall not be singular. If Goddes working be comprehended by reason (sayeth holy Gregorie) it is not

Being in a mysterie.

Aug. epist. ad Volu-  
sianū. Itē.  
Ser. 159. de  
tempore.

Gregorius  
in homil.

wonderous: neither faith hath meede, whereto mannes reason geueth proufe.

*Pf* Or that



Iuell.

Or that the priest did then holde vp the Sacrament  
ouer his head.

Of the Eleuation or lyfting vp of the Sacrament.

## ARTICLE. VII.

**I**F what weight this ceremonie is to be  
accompted, catholike Christe men, whom  
you call your aduersaries M. Iuell, knowe  
no lesse then you. Verely whereas it plea-  
seth you thus to ieste, and like a Lucian to scoffe at  
the sacramentes of the church, and the reuerent vse  
of the same, calling all these articles in generall the  
highest mysteries, and greatest keyes of our religion  
without which our doctrine can not be mainetei-  
ned and stand vpright: vnderstand you that this, a  
sundry other articles, which you denye, and requyre  
proufe of, is not such, ne neuer was so esteemed. The  
priestes lifting vp or shewing of the Sacrament, is  
not one of the highest mysteries or greatest keyes  
of our Religion: and the doctrine of the catholike  
churche may right well be maineteined and stande  
without it. But it appeareth, you regarde not so much  
what you saye, as how you saye somewhat for co-  
lour of defacing the churche: which whiles you go  
about to doo, you deface your selfe more then you  
seeme to be ware of, and doo that thing, whereby  
among good christen men, specially the learned, you  
may be a shamed to shewe your face. For as you  
haue ouer rashely, yea I maye saye wickedly, affir-  
med the negatiue of sundry other articles, and stowte-  
ly craked of your assurance thereof, so you haue  
likewise of this. For perusing the auncient fathers  
writings,

Eleuatiō  
of the sa-  
crament.

writings, we fynde record of this Ceremonie vsed euen from the Apostles tyme foreward.

Saint Dionyse, that was S. Paules scholer, sheweth, that the priest at his tyme after the consecration was wont to holde vp the dredfull mysteries, so as the people might beholde them. His wordes be these according to the greke. *Pontifex diuina munera laude prosecutus, sacrosancta & augustissima mysteria conficit, & collaudata in conspectum agit per symbola sacrè proposita.* The bishop after that he hath done his seruice of praising the diuine gistes, consecrateth the holy and most worthy mysteries, and bringeth them so prayed in to the sighte of the people by the tokes set forth for that holy purpose. On which place the auncient greke writer of the scholies vpon that worke, sayeth thus. *Ἰδὺν κορυφισμὸν καὶ τὴν ὑψοσιν τῆς μιάς εὐλογίας τοῦ θεοῦ ἅς τινι φησι, ὅτι ὑψὲν ἱερῶς λήγων, τὰ ἅγια τοῖς ἁγίοις.* loquitur de vnius benedictionis, nimirum panis diuini eleuatione, quem Pontifex in sublime attollit, dicens, *Sancta sanctis.* This father speaketh in this place, of the lifting vp of the one blessing, (that is to saye of the one forme or kynde of the sacrament) euen of that diuine breade, which the bishop listeth vp on high, saying, holy thinges for the holy. In saint Bafiles and Chrysostomes Masse we finde these wordes. *Sacerdos eleuans sacrum panem, dicit, Sancta Sanctis.* The priest holding vp that sacred bread, sayeth: Holy thinges for the holy. In Saint Chrysostomes Masse we reade, that, as the people is kneeling downe after th'example of the priest and of the deacon, the deacon seing the priest stretching forth his handes, and

Ecclesiast.  
hierarch.  
cap. 3.



taking vp that holy bread, πρὸς τὸ ποιῆσαι τὴν ἁγίαν ἑ-  
οίαν, ἡφων ὁ πρὸς ἡμῶν, *ad sacram eleuationem peragendam*  
*palam edicit, attendamus*, to doo the holy eleuation,  
speaketh out a lowde, let vs be attent. and (then) the  
priest sayeth (as he holdeth vp the sacrament) holy  
thinges for the holy.

Amphilochius  
de myst.  
cap. 17.

Cap. 17.

Amphilochius, of whom mention is made afore  
in the lyfe of S. Basile, speaking of his wonderouse  
celebrating the Masse, among other thinges sayeth  
thus. *Et post finem orationum, exaltauit panem, sine inter-*  
*missione orans, & dicens: Respice domine Iesu Christe, etc.*  
And after that he had done the prayers of consecra-  
tion, he lyfted vp the bread, without ceasing praying  
and saying, Looke vpon vs lord Iesus Christ etc. The  
same saint Basile meant likewise of the Eleuation  
and holding vp of the sacrament after the custome  
of the Occidentall church, in his booke *de Spiritu san-*  
*cto*, where he sayeth thus. *Inuocationis Verba, dum osten-*  
*ditur panis eucharistiae & calix benedictionis, quis sancto-*  
*rum nobis scripto reliquit?* Which of the sainctes, hath  
lefte vnto vs in writing, the wordes of Inuocation,  
whiles the bread of Eucharistia (that is to witte the  
blessed sacrament in forme of bread) and the conse-  
crated chalice, is shewed in sight? He speaketh there  
of many thinges that be of great auctoritie and  
weight in the church, which we haue by tradition  
onely, and can not be auouched by holy scripture.  
Of shewing the holy mysteries to them that be pre-  
sent in the sacrifice, the olde doctours make mention  
not sildom. S. Chrysostom declareth the maner of  
it, saying that such as were accompted vnworthy  
and

In epist.  
ad Ephes.  
Sermo. 3.  
in moral.

## M. IVELLES CHALLENGE. iii

and heynouse synners, were put forth of the church, whiles the sacrifice was offered, whiles Christ and that lambe of our lord was sacrificed. Which being put out of the church, then were the vailes (of the aulter) taken awaie, to th'entent the holy mysteries might be shewed in sight, doubteles to styrre the people to more deuotion, reuerence, and to the adoration of christes bodie in them present. And thus for the Eleuation or holding vp of the sacrament, we haue sayde ynough.

*Or that the people did then fall do vne, and worship. Inell.  
the Sacrament with godly honour.*

Of the vvorshipping or adoration of the Sacrament.

### ARTICLE. V I I I.

**I**F the blessed Sacramēt of the aulter were no other, then M. Iuell and the rest of the Sacramentaries thinke of it: then were it not well done the people to bowe downe to it, and to worship it with godly honour. For then were it but bare bread and wyne, how honorably so euer they speake of it, calling it symbollicall, that is, tokening, and sacramentall bread and wyne. But now this being that very bread, which god the father gaue vs from heauē, as Christ sayeth: This bread being the fleshe of Christ, which he gaue for the life of the world: this being that bread and that cuppe, whereof who so euer eateth or drinketh vnworthe-ly, shall be gylty of the body and bloud of our lord: in this Sacrament being contained the very reall and

*Ioan. 6.*

*1. Cor. 11.*

Ff iij      substan-



Ca. 8.

AN ANSWERE TO

In episto-  
la quadā  
ad Smyr-  
nenses, vt  
citatur à  
Theodori  
to in Po-  
lymorph.  
Lib. 4. cō-  
tra hare-  
ses. ca. 34.

In Ser. de  
cœna do.

Homil. 5.  
de Pascha.

Lib. 8. de  
trinitate.

21. 10. 3.

substantiall body and bloud of Christ, as him selfe  
sayeth expressly in the three first euangelistes, and  
in S. Paul: this being that holy Eucharistia, which Ig-  
nati⁹ calleth the fleshe of our Sauour Iesus Christ,  
that hath suffered for our synnes, which the father by  
his goodnes hath raysed vp to life againe: This being  
not common bread, but the Eucharistia, after conse-  
cration consisting of two thinges, earthly and hea-  
uenly, as Irene⁹ sayeth, meaning by the one, the out-  
ward formes, by the other, the very body and bloud  
of Christ, who partely for the godhed inseparably  
thereto vnited, and partly for that they were con-  
ceiued of the holy ghoſte in the most holy virgine  
Mary, are worthely called heauenly: This being that  
bread, which of our lord geuen to his disciples, not  
in shape, but in nature chaunged by the almighty  
power of the word, is made fleshe, as S. Cyprian ter-  
meth it: This being that holy myſterie, wherein the  
inuiſible priest tourneth the viſible creatures (of bread  
and wyne) in to the ſubſtāce of his body and bloud,  
by his word with ſecrete power, as Eusebi⁹ Emiſenus  
reporteth: This being that holy foode, by worthy  
receiuing whereof Christ dwelleth in vs naturally,  
that is to witte, is in vs by truth of nature, and not  
by concorde of will onely, as Hilarius affirmeth:  
Againe this being that table, whereat in our lordes  
meate we receiue the worde truly made fleshe of  
the most holy virgine Mary, as the same Hilarie  
sayeth: This being that bread which neither earing  
nor ſowing nor worke of tyllers hath brought forth,  
but that earth which remained vntouched, and was  
full

full of the same, that is the blessed virgine Marye, as Gregorie Nyssene describeth: This being that supper, in the which Christ sacrificed him selfe, as *Clemens Romanus*, and as Hesychius declareth: Who furthermore in an other place writeth most plainly, that these mysteries, meaning the blessed sacrament of th'aulter, are *sancta sanctorum*, the holiest of all holy thinges, because it is the body of him selfe, of whom Gabriel sayd to the virgine, *the holy ghost shall come vpon the, and the power of the highest shall ouershadowe the, therefore that holy thing which shall be borne of the, shall be called the sonne of God*, and of whom also Esaie spake, *Holy is our lord, and dwelleth on high*, verely euen in the bosome of the father: On the holy table where these mysteries are celebrated, the lambe of God being layed and sacrificed of priestes vnbloudely, as that most auncient and worthy councell of Nice reporteth: Briefly in this highest Sacramēt vnder visibler shape inuisible thinges, soothly the very true, reall, liuely, natural and substantiall body and bloude of our Sauour Christ being contained, as the scriptures, doctoures, councelles, yea and the best learned of Martin Luthers schoole doo most plainly and assuredly affirme: This (I saye in conclusion) being so, as it is vndoubtedly so: we that remaine in the catholike church, and can by no persecution be remoued from the catholike faith, whom it liketh M. Iuell and his felowes to call papistes, beleue verely, that it is our bownden ducie to adore the Sacrament, and to worship it with all godly honour. By which word Sacrament notwithstanding

in this

Lib. de vi-  
ta Moſis.  
cap. 48.  
Conſtitur.  
Apoſtol.  
li. 8. c. vlt.  
In Leuit.  
lib. 1. ca. 4.

Luc. 1.



Ca. 8.

AN ANSWERE TO

What  
Christen  
people  
adore in  
the Sacra-  
ment.

in this respect, we meane not the outward formes, that properly are called the sacrament, but the thing of the sacramēt, the inuisible grace and vertue therein conteined, euen the very body and bloud of Christ.

And when we adore and worship this blessed Sacrament, we doo not adore and worship the substance it selfe of bread and wine, because after consecratiō none at all remaineth. Neither doo we adore the outward shapes and formes of bread and wine which remaine, for they be but creatures that ought not to be adored: but the body it selfe and bloud of Christ, vnder those formes verely and really conteined, lowly and deuoutly doo we adore. And therefore to speake more properly, and according to skill, least our aduersaries might take aduātage against vs through occasion of termes, where right sense onely is meant: we proteste and saye, that we doo and ought to adore and worship the body and bloud of Christ in the Sacrament.

And here this much is further to be sayde, that in the Sacrament of the aulter, the body of Christ is not adored by thought of mynde sundred from the word, but being inseparably vnited to the word. For this is specially to be considered, that in this most holy Sacrament, the body and bloud of Christ are not present by them selues alone, as being separated from his soule and from the godhed: but that there is here his true and lyuing fleshe and bloud ioyned together with his godhed inseparably, and that they be as him selfe is, persite, whole and inseparable. Which is sufficiently confirmed by sundry his owne wordes

wordes in S. Iohn. *I am* (sayeth he) *the bread of lyfe.* Againe, *this is bread comming downe from heauen, that if any eate of it, he dye not. I am the liuely bread that came downe from heauen, if any eate of this bread, he shall lyue euerlastingly.* And to shewe what bread he meant, he cōcludeth with these wordes: *And the bread which I shall geue, is my fleshe, which I shall geue for the life of the world.* By which wordes he assureth vs plainely, that his fleshe which he geueth vs to eate, is full of lyfe, and ioyned with his godhed, which bringeth to the worthy receiuers thereof, immortalitie as well of body as of soule. Which thing fleshe and bloud of it selfe could not performe, as our lord him selfe declareth plainely, where he sayeth, as there it foloweth: *It is the spirite that quikneth or geueth lyfe, the fleshe profiteth nothing. The vvordes vvwhich I haue spoken to you, bee spirite and life.* As though he had sayde thus. The fleshe of it selfe profiteth nothing, but my fleshe which is full of godhed and spirite, bringeth and worketh immortalitie and life euetlasting to them that receiue it worthely. Thus we vnderstand in this blessed Sacrament not onely the body and bloud of Christ, but all and whole Christ, God and man, to be present in substāce, and that for the inseparable vnitie of the person of Christ: and for this cause we acknowledge our selues bownden to adore him, as very true God and man.

For a clearer declaration hereof, I will not let to recite a notable sentence out of S. Augustine, where he expoundeth these wordes of Christ: *Then if ye see the sonne of man go vp, vvhere he vvvas before.* There had

In Ioan.  
tractat. 27

in booke

Gg

ben



ben no question(sayeth he) if he had thus sayde : if ye see the sonne of God go vp , where he was before. But whereas he sayde, *the sonne of man go vp, vvhich he vvas before*, what was the sonne of man in heauen, before that he beganne to be in earth? Verely here he sayde , where he was before , as though then he were not there, when he spake these wordes. And in an other place he sayeth, *No man hath ascended in to beauen, but he that descended from beauen, the sonne of man, vvhich is in beauen*. He sayde not was , but *the sonne of man* (sayeth he) *vvhich is in beauen*. In earth he spake, and sayde him selfe to be in heauen. To what pertaineth this, but that we vnderstand Christ to be one person, God and man, not two, least our faith be not a trinitie, but a quaternitie? Wherefore Christ is one, the worde, the soule and the fleshe , one Christ : the sonne of God, and the sonne of man, one Christ. The sonne of God euer, the sonne of man in tyme : yet one Christ according to th'unitie of person was in heauen, when he spake in earth. So was the sonne of man in heauen, as the sonne of god was in earth. The sonne of god in earth in fleshe taken , the sonne of man in heauen in vnitie of person. This farre saint Augustine.

Herevpon he expoundeth these wordes , *it is the spirite that quikneth or geneth life, the fleshe auaieth nothing*, thus : The fleshe profiteth nothing , but the onely fleshe. Come the spirite to the fleshe, and it profiteth very much . For if the fleshe shuld profite nothing, the word shuld not be made fleshe to dwell amongst vs. For this vnitie of person to be vnderstanded in bothe

in bothe natures (sayeth the great learned father Leo) we reade that bothe the sonne of man came downe from heanen, when as the sonne of god tooke fleshe of that virgine, of whom he was borne: and againe, it is sayde, that the sonne of god was crucified and buried, whereas he suffered these thinges, not in the godhed it selfe, in which the onely begotē is coeuerlasting and consubstantiall with the father, but in the infirmitie of humaine nature. Wherefore we cōfesse all in the Crede also, the onely begoten sonne of god crucified and buried, according to that saying of th'apostle: *For if they had knowven, they vould neuer haue crucified the lord of Maiestie.*

Epist. ad  
Flavianū  
Constan-  
tinopoli-  
tanū epis-  
cap. 5.

1. Cor. 2.

In Ioan.  
li. 4. ca. 15.

According to this doctrine Cyrillus writing vpon S. Iohn, sayeth, he that eateth the fleshe of Christ hath lyfe euerlasting. For this fleshe hath the word of god, which naturally is lyfe. Therefore he sayeth: *I vwill rayse him againe in the last daye.* For I, sayde he, that is, my body, which shall be eaten, will raise him againe. For he is not other, then his fleshe. I saye not this because by nature he is not other, but because after incarnation he suffereth not him selfe to be diuided in to two sonnes. By which wordes he reproveth the heresie of wicked Nestorius, that went about to diuide Christ, and of Christ to make two sonnes, the one the sonne of god, the other the sonne of Marye, and so two persones. For which Nestorius was condemned in the first Ephesine councell, and also specially for that he sayde, we receiue in this Sacramēt onely the fleshe of Christ in the bread, and his bloud onely in the wine without the godhed, because

slowly

G g ij Christ



Vide Ana-  
thematis-  
mum. xi.  
Item ad  
Theodos.  
de recta fi-  
de. & li. 2.  
ad Regi-  
nas, de re-  
cta fide.

Christ sayde, *he that eateth my fleshe*, and sayde not, he that eateth or drinketh my godhed, because his godhed can not be eaten, but his fleshe onely. Which hereticall cauille Cyrillus doth thus auoyd. Although (sayeth he) the nature of the godhed be not eaten, yet we eate the body of Christ, which verely may be eaten. But this body is the Wordes owne proper body, which quikneth al thinges, and in as much as it is the body of life, it is quikning or lyfe geuing. Now he quikneth vs or geueth vs lyfe, as God, the onely fontaine of lyfe. Wherefore such speaches vttered in the scriptures, of Christ, whereby that appeareth to be attributed to the one nature, which apperteineth to the other, and contrary wise: according to that incomprehensible and vnspeakeable coniunction and vnion of the diuine and humaine nature in one person, are to be taken of him inseparably, in as much as he is both god and man: and not of this or that other nature onely, as being seuered from the other. For through cause of this inseparable vnion, what so euer is apperteining or peculiar to either nature, it is rightly ascribed, yea and it ought to be ascribed to the whole person. And this is done, as the learned diuines terme it, *per communicationem idiomatum*. And thus Cyrillus teacheth, how christ maye be eaten, not according to the diuine, but humaine nature, which he tooke of vs, and so likewise he is of Christen people adored in the Sacramēt according to his diuine nature. And yet not according to his diuine nature onely, as though that were separated from his humaine nature, but his whole

whole person together God and man. And his precious fleshe and bloud are adored for the inseparable cōiunction of bothe natures into one person, which is Iesus Christ God and man. *Whom God hath exalted, (as S. Paul sayeth and hath geuen him a name, vvhich is* Philip. 2. *aboue all name, that in the name of Iesus euery knee be bowed of the heauenly and the earthly thinges, and of thinges beneath, and that euery tonge confesse, that our lord Iesus Christ is in glory of God the father, that is, of equal glory with the father, And vvhhen God (sayeth S. Paul) bringeth his first be-* Heb. 10. Psal 96. *goten in to the vvorlde, he sayeth, and let all the Angelles of God adore him. S. Iohn writeth in his reuelatiō, that he heard all creatures saye, blessing honour, glory and power be to him which sitteth in the throne, and to the lambe for euer. And the fouer and tventie elders fell do vne on their faces, and adored him that lyueth vntill vvorlde of vvorlde.* Apoc. 5.

But it shall be more tediousse then nedefull, to recite places out of the scriptures for proufe of th'adoratiō of Christ, there may of thē be fownde so great plentie. Yet because Luther was either so blinde or rather so deuilishe, as to denye th'adoration, where notwithstanding he cōfessed the presence of Christes true and natural body in the Sacrament: I will here recite what the Sacramentaries of Zurich haue written against him therefore. What (saye they) is the bread the true and natural body of Christ, and is Christ in the supper (as the Pope and Luther doo teache) present? Wherefore then ought not the lord there to be adored, where ye saye him to be present? Why shall we be forbydden to adore that, which is

Contra-  
riety in  
the first  
diuifers of  
the newe  
gospell.



Ioan. 9.

not onely sacramentally, but also corporally the body of Christ? Thomas toucheth the true body of Christ rayſed vp from the dead, and falling downe on his knees adoreth ſaying: *My God and my lord.* The diſciples adore the lord as well before as after his Aſcenſion. Matth. 28. Act. 1. And the lord in S. Iohn ſayeth to the blinde man, *beleueſt thou in the ſonne of God?* and he answered him ſaying, *Lord who is he, that I may beleue in him? And Ieſus ſayed to him, Thou haſt bothe ſene him, and who ſpeaketh with thee, he it is. Then he ſayeth, lord I beleue. and he adored him.* Now if we taught our lordes bread to be the natural body of Chriſt, verely we would adore it alſo faithfully with the papifteſ. This much the Zuinglians againſt Luther. Whereby they prooue ſufficiently th' adoration of Chriſtes body in the Sacrament, and ſo conſequently of Chriſt him ſelfe God and man, becauſe of the inſeparable coniunction of his diuine and humane nature in vnitie of perſone, ſo as where his body is, there is it ioyned and vnited alſo vnto his godhed, and ſo there Chriſt is preſent perfittely, wholly, and ſubſtantially, very god and man.

For the cleare vnderſtanding whereof the better to be attained, the ſcholatiſtical Diuines haue profitably deuifed the terme *concomitantia*, plainly and truly teaching that in this Sacrament after conſecration vnder the forme of breade is preſent the body of Chriſt, and vnder the forme of wine his bloud *ex vi ſacramenti*, and with the body vnder forme of bread alſo the bloud, the ſoule, and godhed of Chriſt, and likewise with the bloud, vnder the forme of wyne, the

the body, soule, and godhed, *ex concomitantia*, as they terme it, in shorter and playner wise vttering the same doctrine of faith, which the holy fathers dyd in the Ephesine councell against Nestorius. Whereby they meane, that where the body of Christ is present, by necessary sequell, because of the indiuisible copulation of bothe natures in the vnitie of person, (for as much as the Word made fleshe neuer lefte the humaine nature) there is also his bloud, his soule, his godhed, and so whole and perfite Christ God and man. And in this respecte the terme is not to be misliked of any godly learned man, though some newe Maisters scoffe at it, who fill the measure of their predecessours, that likewise haue ben offended with termes for the apter declaration of certaine necessary articles of our faith, by holy and learned fathers in generall councelles holesomly deuised. Of which sorte ben these, *homouision, humanatio, incarnatio, transubstantiatio, etc.* Now here is to be noted, how the Zuinglians, whom M. Iuell foloweth, in th' article of adoration confute the Lutherans, as on the other syde, the Lutherans in th' article of the presence, confute the Zuinglians. As though it were by gods speciall prouidence for the better staye of his church so wrought, that bothe the truth shuld be confessed by the enemies of truth, and also for vttering of vntruth, the one shuld be condemned of the other, that by the warre of heretikes the peace of the church might be established, and by their discorde the catholike people might the faster gteue together in concorde.

Now



Ca. 8. AN ANSWERE TO

Now hauing sufficiently proued by the scriptures, and that with the Zuingliās also, adoration and godly honour to be due vnto Christes body, where so euer it please his diuine maiestie to exhibit the same present: let vs see, whether we can finde the same doctrine affirmed by the holy and auncient fathers.

What the Apostles taught in their tyme concerning this Article, we may iudge by that we reade in Dionysius, that was S. Pauls scholer, and for that is to beleued. He adoreth and worshipping this holy mysterie with these very wordes. *Sed ô diuinum penet-  
rus sanctumque mysterium, etc.* But ô diuine and holy mysterie, which vouchsafest to open the couer-  
inges of signes layd ouer the, vtter thy light to vs openly and plainely, and fill our spirituall eyes with the singular and euident brightnes of thy light.

Ecclesiast.  
hierarch.  
cap. 3.

Hom: 5. in  
diuerfos  
Euangelij  
locos.

Origen teacheth vs how to adore and worship Christ in the Sacrament, before we receiue it, after this forme of wordes. *Quando sanctum cibum, etc.* when thou receiuest the holy meate and that vncorrupt banquet, when thou enioyest the bread and cuppe of lyfe, thou eatest and drinkest the body and bloud of our lord: then our lord entreth in vnder thy roose. And therefor thou also humbling thy selfe folowe this Cêturion or captaine, and saye: *Lord I am not vvor-  
thy that thou enter vnder my roose.* For where he entreth in vnworthely, there he entreth in to the condem-  
nation of the receiuer.

What can be thought of S. Cyprian, but that he adored the inuisible thing of this Sacrament, which is the body and bloud of Christ, seing that he con-  
fesseth

feisseth the godhed to be in the same, nolesse then it was in the person of Christ, which he vttereth by these wordes. *Panis iste quem dominus discipulis porri-gebat, etc.* This bread which our lord gaue to his disciples, chaunged not in shape, but in nature, by the almighty power of god is made fleshe. And as in the person of Christ the manhode was sene, and the godhed was hydden, euen so the diuine essence hath vnspeakeably infused it selfe into the visible sacramēt.

In Ser. de  
cena do.

Chrysostom hath a notable place for the adoration of Christes body in the Sacrament, in his commentaries vpon S. Paul, where he affirmeth also the real presence and the sacrifice. Let vs not, let vs not (sayeth he) be willing impudently to kill our selues. And when thou seest that body set forth, saye with thy selfe, for cause of this body I am no lenger earth and ashes, no lenger captiue, but free. This body fastened (on the Crosse) and beaten, was not ouercome with death. After this he exhorteth all to adore and worship our lordes body in the Sacrament. This body (sayeth he) the wise men worshipped in the stalle, and hauing take a long iourney, being bothe wicked and aliantes, with very great feare and trembling adored him. Wherefore let vs folowe at least those aliants, vs I saye, that are citizens of heauen. For they, whereas they sawe but that stalle and cabben onely, and none of all the thinges thou seest nowe, came notwithstanding with the greatest reuerēce and feare, that was possible. But thou seest it not in a stalle of beastes, but on the aulter, not a woman to holde it in her armes, but a priest present, and the holy ghoste

In 10. cap.  
prioris ad  
Corinth.

Hb plenty-



plentyfully spreadde vpon the sacrifice. This father in his Masse maketh a prayer in presence of the blessed Sacrament, almost with the same wordes, that S. Basile did. *Attēde domine Iesu Christe Deus noster, etc.* Looke vpon vs o lord Iesus Christ our God, from thy holy habitacle, and from the throne of the glory of thy kingdom, and come to sanctifie vs, who fittest on high with the father, and art here inuigibly with vs, and make vs worthy by thy mighty hāde, that we may be partakers of thy vnspotted body and pretiouse bloude, and through vs, all the people. In the same Chrysostomes liturgie or Masse, a most euident testimonie of adoration of the Sacramēt is thus vttered. *Sacerdos adoratur, et diaconus in eo in quo est loco, ter secretò dicētes: Deus propitiū esto, etc.* The priest adoreth, and the deacon likewise in the place he standeth in, saying three tymes secretly: *God be mercifull to me a synner.* So the people, and likewise all make their adoration deuoutely and reuerently.

In the same father is an other prayer, which the greke priestes doo vse to this daye at their adoration of Christes body in the Sacrament, and it is expressed in these wordes. *Domine non sum dignus etc.* Lord I am not worthy that thou enter vnder the filthy roose of my soule. But as thou tookest in good parte to lye in the denne and stall of brute beastes, and in the house of Simon the leprouse, receiuedst also a harlot and a synner like me comming vnto thee: vouchesafe also to enter into the stalle of my soule voyde of reason, and into my fylthy body being dead and leprouse. And as thou dydst not abhorre

horre the fowle mowth of a harlot, kissing thine vndefyled feet: So my lord God abhorre not me though a synner, but vouchsafe of thy goodnesse and benignitie, that I maye be made partaker of thy most holy body and bloude.

S. Ambrose after long serche and discussion, how that saying of the prophete might be vnderstanded, *Adore and worship ye his footeftoole, because it is holy:* At length concludeth so, as by the footeftoole he vnderstandeth the earth, because it is written, *Heauen is my seate, and the earth is my footeftoole:* And because, the earth is not to be adored, for that it is a creature, by this earth he vnderstandeth that earth, which our lord Iesus tooke in the assumption of his fleshe of the virgine Marye, and hereupon he vttereth those plaine wordes for testimonie of the adoration. *Itaque per scabellum terra intelligitur, per terram autem caro Christi, quam hodie quoque in mysterijs adoramus, & quam Apostoli in domino Iesu adorarunt.* And thus by the footeftoole earth may be vnderstanded, and by earth the fleshe of Christ, which euen now adayes also we adore in the mysteries, and the Apostles adored in our lord Iesus.

S. Augustines learned handling of this place of the psalme, *adore ye his footeftoole, because it is holy:* maketh so euidently for this purpose, that of all other auctorities, which in great number might be brought for proufe of the same, it ought least to be omitted. The place being long, I will recite it in English onely.

His wordes be these. *Adore ye his footeftoole, because it is holy.* See ye brethren, what that is, he byddeth vs.

H h ij to adore,

De spiritu  
sancto. li.  
3. cap. 12.  
Psal. 96.

Esa. 66.

In Psal. 98



Isa. 66.

Deut. 6. 10

Matth. 4.

Joan. 6.

8. 12. 13.

to adore. In an other place the scripture sayeth: *heauen is my seate, and the earth is my footestool.* What doth he then bydde vs adore and worship the earth, because he sayde in an other place, that it is the footestool of God? And how shall we adore the earth, whereas the scripture sayeth plainely, *Thou shalt adore thy lord thy God,* and here he sayeth, *adore ye his footestool?* But he expoundeth to me, what his footestool is, and sayeth *And the earth is my footestool.* I am made doubtfull, afrayed I am to adore the earth, least he damne me, that made heauen and earth. Againe I am afrayed not to adore the footestool of my lord, because the Psalme sayeth to me, *Adore ye his footestool.* I seeke what thing is his footestool, and the scripture telleth me, *The earth is my footestool.* Being thus wauering, I tourne me to Christ, because him I seeke here, and I fynde how without impietie the earth may be adored. For he tooke of earth, earth, because fleshe is of earth, and of the fleshe of Marye, he tooke fleshe. And because he walked here in fleshe, and that very fleshe he gaue vs to eate to Saluation, and no man eateth that fleshe, excepte first he adore it: it is fownde out how such a footestool of our lord may be adored, and how we not onely synne not by adoring, but synne by not adoring. Doth not the fleshe quicken and geue lyfe? Our lord him selfe sayde, when he spake of the commendation it selfe of that earth: *it is the spirite that quikneth, but the fleshe, profiteth nothing.* Therefore when thou bowest thy selfe and fallest downe to euery such earth, behold it not as earth, but that holy one, whose footestool

footestoole it is, that thou doest adore, for because of him thou doest adore. And therefore here he added: *Adore ye his footestoole, because it is holy.* Who is holy? he for whose loue thou adorest his footestoole. And when thou adorest him, remaine not by cogitation in fleshe, that thou be not quikned of the spirite. For *the spirite* (sayeth he) *quikneth, and the fleshe profiteth nothing.* And then when our lord commended this vnto vs, he had spoken of his fleshe, and had sayde: *Excepte a man eate my fleshe, he shall not haue in him lyfe euerlastyng.*

Againe S. Augustine sheweth the maner and custome of his tyme touching the adoration of Christ in the Sacrament, writing thus *ad Honoratum*, vpon the verse of the xxj. psalme, *Edent pauperes & saturabuntur*, that is, the poore shall eate and be filled, and vpon that other, *Manducauerunt & adorauerunt omnes diuites terre*, all the riche of the earth haue eaten and adored. It is not without cause (sayeth he) that the riche and the poore be so distincted, that of the poore it was sayde before, *the poore shall eate and be fylled:* and here (of the riche) *they haue eaten and adored all that be the riche of the earth.* For they haue bene brought to the table of Christ, and doo take of his body and bloud, but they doo adore onely, and be not also fylled, for as much as they doo not folowe him.

Epist. 120.  
cap. 21.

Likewise in his exposition vpon that Psalme: *All the riche also* (sayeth he there) *of the earth haue eaten the body of the humblenes of their lord, neither haue they ben fylled as the poore, vntill the folowing.* But yet they haue adored and worshipped it, that is,

In Psal. 20

Hh iij by ado-



by adoration they haue acknowledged Christ their lord there present.

Furthermore writing against Faustus the heretike of the Maniches secte, amongst other thinges he sheweth, how the Ethnikes thought that christe people for the honour they dyd before the blessed Sacramēt, that is of the bread and wyne consecrated, dyd honor *Bacchus* and *Ceres*, which were false goddes honoured of the Gentiles for the inuention of wyne and corne. Whereof may iustly be gathered an argument, that in those dayes faithfull people worshipped the body and bloud of Christ in the Sacramēt, vnder the formes of bread and wyne. For elles the infidelles could not haue suspected them of doing idolatrie to *Bacchus* and *Ceres*.

De consecrat. dist. 1  
can. Nos  
autem.

One other most euident place touching this honour and adoration, we fynde in him rehearsed by *Gratian. lib. Sent. Prosperi*. we doo honour (sayeth he) in forme of bread and wyne, which we see, thinges inuisible, that is to saye, fleshe and bloud. Neither take we likewise these two formes, as we tooke them before consecration. Sith that we doo faithfully graunt, that before cōsecration it is bread and wyne, which nature hath shapte, but after cōsecration, fleshe and bloud of Christ, which the blessing (of the priest) hath consecrated.

Leauing a number of places that might be alleaged out of the auncient fathers for the confirmation of this matter, to auoyde tediousnes, I will conclude with that most plaine place of Theodoritus. Who speaking of the outward signes of the Sacrament, sayeth,

sayeth, that notwithstanding they remaine after the mysticall blessing in the proprietie of their former nature, as those that may be sene and felte nolesse then before: yet they are vnderstanded and beleued to be the thinges, which they are made by vertue of cōsecratiō, and are worshipped with godly honour.

His wordes be these. *Intelliguntur ea esse, quæ facta sunt, & creduntur, & adorantur, vt quæ illa sint, quæ creduntur.* Dialogo 2

These mysticall signes(sayeth he)are vnderstāded to be those thinges which they are made, and so they are beleued, and are adored, as being the thīges which they are beleued to be. With which wordes Theodoritus affirmeth bothe the reall presence, and also the adoration. The reall presence, in that he sayeth these outward signes or tokens after consecration to be made thinges, which are not sene, but vnderstanded and beleued, whereby he signifieth the inuisible thing of this Sacrament, the body and bloud of Christ. Adoratiō he teacheth with expresse termes, and that because through power of the mysticall blessing the signes be in existence and in dede the thinges which they are beleued to be, soothly the body and bloud of Christ. For otherwise god forbydde, that christen people shuld be taught to adore and worship the insensible creatures bread and wyne. Of which he sayeth, that they are adored not as signes, not so in no wise, but as being the thinges which they are beleued to be. Now I reporte me to the Christen reader, whether this Adoratiō of the Sacrament, whereby we meane the godly worship of Christes body in the Sacrament, be a newe deuise or no, brought into



AN ANSWERE TO

Fol. 10.

Fol. 16.

Gen. 29.

Enchi. 60

into the church but lately, about three hundred yeres past, as M. Iuell maketh him selfe sure of it in his sermon. And whereas vtterly to abolishe this adoration, he alleageth great danger of idolatrie, in case the priest do not truly cōsecrate: thereto may be answered, that Iacob stode in no danger of conscience, for that by the procurement of Laban, he laye with Lya in stede of Rachel, neither for the same was he to be charged with aduowtrie, because he meāt good faith, and thought him selfe to haue had the companie of his wyfe Rachel. So idolatrie is not to be imputed vnto him, that worshippeth Christ with godly honour in the bread not cōsecrate, which of good faith he thinketh to be consecrate. Touching this case S. Augustine hath this notable saying. We haue nede (sayeth he) to put a difference in oure iudgemēt, and to knowe good from euyll, for as much as Sathan chaunging his shape, sheweth him selfe as an angell of light, least through deceite he leade vs a fyde to some perniciousse thinges. For when he deceiueth the senses of the bodye, and remoueth not the mynde from true and right meaning, wherein ech man lea- deth a faithfull lyfe: there is no perill in religion. Or if whē he fayneth him selfe good, and doth or sayeth those thinges, that of congruence pertainē to good angels, although he be thought to be good, this is not a perilouse or sickely errour of Christian faith. But when as by these thinges he begynneth to bring vs to thinges quite contrarie, then to knowe him from the good Spirite, and not to go after him, it standeth vs much vpon diligently to watche and take heede.

Thus

Thus S. Augustine . This much for th'adoration of the Sacrament, or rather of Christ in the Sacrament, maye suffice.

*Or that the Sacrament was then, or now ought, to be hanged vp vnder a Canopie.*

Of the reuerent hanging vp of the Sacrament vnder a Canopie.

A R T I C L E . I X .

**F**M. Iuell would in plaine termes denye the reseruatiō and keping of the blessed Sacrament, for which purpose the Pyxe and Canopie serued in the Churches of England, as of the professours of this newe gospell it is bothe in word and also in dede denyed: it were easy to proue the same by no small number of auctorities, such as him selfe can not but allowe for good and sufficient. But he knowing that right well, guilefully refrayneth from mētion of that principall matter, and the better to make vp his heape of Articles for some shewe against the Sacrament, by denyall reproveth the hanging vp of it vnder the Canopie, thereby shewing him selfe like to *Momus*, who espying nothing reproveable in fayer *Venus*, fownde faulte with her slypper. Whereto we saye, that if he with the rest of the Sacramentaries would agree to the keping of the Sacramēt, thē would we demaunde, why that maner of keping were not to be liked. And here vpon proues made of defaulte in this behalfe, and a better waye shewed, in so small a matter conformitie to the better would sone be perswaded.



Diuerse  
maners of  
keping  
the blef.  
fed Sacra-  
ment.

In episto-  
la ad In-  
nocentiū.

In Cōcil.  
Braccarē.  
3. Can. 7.

In other christen countries (we graunt) it is kepte otherwise, vnder locke and keye, in some places at the one ende or syde of the aulter, in some places in a chappell buylded for that purpose, in some places in the vestrie or in some inward and secrete roome of the church, as it was in the tyme of Chrysostom at Constantinople. In some other places we reade, that it was kepte in the bishoppes palais neare to the church, and in the holy dayes brought reuerently to the church, and sette vpon th'aulter, which for abuses committed was by order of councelles abrogated. Thus in diuerse places diuersely it hath ben kepte, euery where reuerently and surely, so as it might be safe from iniurie and villainie of miscreantes and dispyfers of it. The hanging vp of it on high hath ben the maner of England, as Lindewode noteth vpon the constitutions prouinciall: on high, that wicked dispite might not reache to it, vnder a Canopie, for shewe of reuerence and honour.

If princes be honored with cloth of estate, bishops with solemne thrones in their churches, and deanes with canopies of tapistrie, sylke and arras (as we see in sundry cathedrall churches) and no man finde faulte with it: why shuld M. Iuell mislike the Canopie that is vsed for honour of that blessed Sacramēt, wherein is conteined the very body of Christ, and through the inseparable ioyning together of bothe natures in vnitie of person, Christ him selfe very God and man? With what face speaketh he against the Canopie vsed to the honour of Christ in the Sacrament, that sytting in the bishoppes seate at Salef-burie

burie, can abyde the syght of a solene canopie made of paineted bourdes spreadde over his head? If he had ben of counsell with Moses, Dauid and Salomon, it is lyke he would haue reprobued their iudgementes for the great honour they vsed and caused so to be continewed towards the Arke, wherein was contained nothing but the tables of the lawe, Aarons rodde, and a pottfull of Manna.

King Dauid thought it very vnfitting, and felte great remorse in heart, that he dwelte in a house of Cedres, and the Arke of God was putte in the myddes of skynnes, that is, of the tabernacle, whose outward partes were couered with beastes skynnes. And now there is one fownde among other monstrouse and straunge formes of creatures, maners and doctrines, who being but duste and ashes, as Abraham sayde of him selfe, promoted to the name of a bishop, and not chosen (I wene) to doo high seruice of a man according to Gods owne hearte, as Dauid was: thinketh not him selfe vnworthy to sytte in a bishopes chayer vnder a gorgeouse testure or Canopie of gilted bourdes, and can not suffer the pretiouse body of Christ, whereby we are redemed, to haue for remembraunce of honour done of our parte, so much as a litle Canopie, a thing of small price. Yet was the Arke but a shadowe, and this the body, that the figure, this the truthe, that the type or signe, this the very thing it selfe. As I doo not enuie M. Iuell that honour, by what right so euer he enioyeth it, So I can not but blame him for bereuing Christ of his honour in this blessed Sacrament.

Li ij      Now



Hanging  
vp of the  
Sacramēt  
in a pixe  
ouer the  
aulter is  
auncient.

Now concerning this article it selfe, if it may be called an article, wherein M. Iuell thinketh to haue great aduantage against vs, as though nothing could be brought for it (though it be not one of the greatest keyes nor of the highest mysteries of our Religion as he reporteth it to bee the more to deface it) of the Canopic what may be fownde, I leaue to others, neither it forceth greatly. But of the hanging vp of the Sacrament ouer the aulter, we fynde plaine mention in S. Bafiles lyfe written by Amphilocheus that worthy bishop of Iconium. Who telleth that S. Bafile at his Masse hauing diuided the Sacramēt in three partes, dyd put the one in to the golden dooue (after which forme the Pyxe was then cōmonly made) hanging ouer the aulter. His wordes be these, *Imposuerit columbæ aureæ pendentī super altare*. And for further euidence, that such pyxes made in forme of a dooue in remembraunce of the holy ghost, that appeared like a dooue, were hāged vp ouer th'aulter, we fynde in the actes of the Generall councell holdē at Constantinople, that the clergie of Antioche accused one Seuerus an heretike, before Iohn the patriarke and the councell there, that he had ryfled, and spoyled the holy aulters, and molted the cōsecrated vesselles, and had made awaye with some of them to his cōpanions, *præsumpsisset etiam columbas aureas & argenteas in formam Spiritus sancti super diuina lauacra et altaria appensas una cum alijs sibi appropriare, dicens, non oportere in specie columbæ Spiritum sanctum nominare*. Which is to saye, that he had presumed also to conuerter to his owne vse besyde other thinges, the golden

golden and syluerne dooues, made to represent the holy ghoste, that were hanged vp over the holy fontes and aulters, saying that no mā ought to speake of the holy ghoste in the shape of a dooue.

Neither hath the Sacrament ben kepte in all places and in all tymes in one maner of vessels. So it be reuerently kepte for the viage prouision for the sicke, no catholike man will maineteine strife for the maner and order of keping. Symmachus a very worthy bishop of Rome in the tyme of Anastasius the Emperour, as it is written in his lyfe, made two vesselles of syluer to reserue the Sacrament in, and set them on the aulters of two churches in Rome, of S. Syluester, and of S. Androw. These vesselles they call commonly, *ciboria*. We fynde likewise in the lyfe of S. Gregorie, that he also like Symmachus made such a vessell which they call *ciborium* for the Sacrament, with fouer pillours of pure syluer, and set it on the altar at S. Petres in Rome.

In a worke of *Gregorius Turonensis*, this vessell is called, *turris in qua mysterium dominici corporis habebatur*, a tower wherein our lordes body was kepte. In an olde booke *de pœnitentia* of Theodorus the greke of *Tarsus in Cilicia*, sometyme archbishop of Cantorbury, before Beda his tyme, it is called *pixis cum corpore Domini ad Viaticum pro infirmis*. The pyxe with our lordes body for the viage prouision for the sicke. In that booke, in an admonition of a bishop to his clergie in a synode, warning is geuen, that nothing be put vppon th'alter in tyme of the Sacrifice, but the cofer of Relikes, the booke of the fouer Euāgelistes,



and the pyxe with our lordes body.

Thus we fynde that the blessed Sacrament hath alwaies ben kepte in some places in a pyxe hanged vp ouer the aulter, in some other places otherwise, euery where and in all tymes safely and reuerently, as is declared, to be alwaise in readynes for the viage prouision of the sicke. Which keping of it for that godly purpose, and with like due reuerence, if M. Iuell and the Sacramentaries would admitte, no man will be either so scrupulouse or so contentiouse, as to stryue with them either for the hanging vp of it, or for the Canopie.

*Iuell.*

*Or that in the Sacrament after the wordes of Consecration there remayneth only the accidentes and shewes without the substance of breade and wyne.*

Of the remaining of the Accidentes without their substance in the Sacrament.

ARTICLE. X.

**I**N this Sacrament after consecration, nothing in substance remayneth that was before, neither breade nor wine, but onely the Accidentes of breade and wine: as their forme and shape, sauour, smell, colour, weight, and such the like, which here haue their being miraculously without their subiecte: for as much as after consecration, there is none other substance, then the substance of the body and bloud of our lord, which is not affected with such accidentes, as the scholasticall doctours terme it. Which doctrine hath alwayes  
though

though not with these precise termes, ben taught and beleued from the beginning, and depēdeth of the Article of Transubstantiation. For if the substance of bread and wyne be chaunged in to the substance of the body and bloud of our lord (which is cōstantly affirmed by all the learned and auncient fathers of the churche) it foloweth by a necessary sequell in nature and by drifte of reason, that then the accidentes onely remaine. For witnes and proufe whereof, I will not let to recite certaine most manifest sayinges of the olde and best approued doctours.

Transub-  
stantiatio  
affirmed.

S. Cyprian that learned bishop and holy martyr sayeth thus in *sermone de cœna domini*. *Panis iste quem dominus discipulis porrigebat, non effigie, sed natura mutatus, omnipotentia verbi factus est caro*. This bread which our lord gaue to his disciples, chaunged not in shape, but in nature, by the almighty power of the word (he meaneth Christes word of Consecratiō) is made fleshe. Lo he confesseth the breade to be chaunged not in shape or forme, for that remayneth, but in nature, that is to saye, in substance. And to signifie the chaunge of substance, and not an accidētarie chaunge onely, to witte, from the vse of common breade to serue for Sacramentall bread, as some of our newe Maisters doo expounde that place for a shifte: he addeth great weight of wordes, whereby he farre ouerpeiseth these mennes light deuise, saying that by the almighty power of our lordes word, it is made fleshe. Verely they might consyder, as they would seme to be of sharpe iudgement, that to the performance of so small a matter, as their sacramentall  
chaunge



chaunge is, the almighty power of gods worde is not nedefull. And now if here this worde *factus est* may signifie an imaginatiue making, then why may not *Verbum caro factum est*, likewise be expounded to the defence of sundry olde haynouse heresies against the true manhod of Christ? Thus the nature of the bread in this sacrament being chaunged, and the forme remayning, so as it seme breade, as before consecration, and being made our lordes fleshe by vertue of the word, the substance of bread changed into that most excellent substance of the fleshe of Christ: of that which was before, the accidentes remaine onely, without the substance of breade. The like is to be beleued of the wyne.

De consecrat. dist. 2  
ca. omnia  
quæcūq;

Nothing can be playner to this purpose, then the sayinges of S. Ambros. *Licet figura panis & vini videatur, nihil tamen aliud, quam caro Christi et sanguis post consecrationem credendum est.* Although (sayeth he) the forme of bread and wyne be sene, yet after consecration we must beleue, they are nothing elles, but the fleshe and bloud of Christ. After the opinion of this fater the shewe and figure of breade and wyne are sene, and therefore remaine after cōsecratiō. And if we must beleue that which was breade and wyne before, to be no other thing, but the fleshe and bloud of Christ: then are they no other thing in dede. For if they were, we might so beleue. For beleefe is grownded vpon truth, and what so euer is not true, it is not to be beleued. Hereof it foloweth, that after consecratiō the accidētes and shewes onely remayne without the substāce of breade and wyne. In an other place

De Sacramētis lib.  
4. cap. 4.

place he sayeth as much. *Panis iste, etc.* This bread before the wordes of the Sacramētes, is bread, as sone as the cōsecratiō cōmeth, of bread is made the body of Christ. Againe in an other place he sayeth most plainly. That the power of consecration is greater then the power of nature, because nature is chaunged by consecration. By this father it is evident, that the nature, that is to saye, the substance of breade and wine by consecration being chaunged into the body and bloude of Christ, their natural qualities, which be accidentes contynewing vnchaunged for performance of the Sacrament, remayne without the substance of bread and wyne.

De ijs qui  
initiatur.

According vnto the which meaning *Theodorus* sayeth, *videri & tangi possunt sicut prius, intelliguntur autem ea esse, quæ facta sunt, & creduntur.* The breade and wyne may be sene and felte as before cōsecratiō, but they are vnderstāded to be the thinges, which they are made, and beleued. We do not in like sorte (sayeth S. Augustine) take these two formes of breade and wine after cōsecratiō, as we tooke them before. Sith that we graunt faithfully that before consecration it is bread and wyne that nature hath shapte, but after consecration, that it is the fleshe and bloud of Christ, that the blessing hath consecrated. In an other place he sayeth, that this is not the bread which goeth in to the body (meaning for bodily sustenance) but that bread of life, *qui animæ nostræ substantiam fulcit,* which susteineth the substance of our soule.

Dialog. 2.

In lib Sē-  
tent. Pro-  
speri. de  
cōse. dict.  
2. ca. Nos  
autem.

De verbis  
domini.  
Secundū  
Lucā. Ser-  
mone 28.

No mā can speake more plainly hereof then *Cyrill<sup>us</sup> Hierosolymitanus* an olde auctor, who wrote in greke,

Kk

and



and is extant, but as yet remayning in written háde, and comen to the sighte of fewe learned men. His wordes be not much vnlike the wordes of the scole-doctoures. *Præbetur corpus* ἰν ἰούκῳ ἄρτου. *in specie siue figura panis.* Item *præbetur sanguis* ἰν τούκῳ οἴνου. Christes body (sayeth he) is geuen vs in forme or figure of bread. Againe his bloud is geuen vs in forme of wine. A litle after these wordes he sayeth thus. *μὴ πρόσιχα ὅς ὡς φίλοις* Ἰῶ ἄρτω καὶ τῷ οἴνῳ, etc. *Ne mentem adhibeas quasi pani & vino nudis, sunt enim hæc corpus & sanguis, vt Dominus pronunciauit. Nam tametsi illud tibi sensus suggerit, esse scilicet panem & vinum nudum, tamen firmet te fides, & ne gustatu rem dijudices, quin potius pro certo ac comperto habe, omni dubitatione reliscta, esse tibi impartitum corpus & sanguinem Christi.* Consyder not (sayeth this father) these as bare bread and wyne. For these are his body and bloud, as our lord sayde. For although thy sense reporte to thee so much, that it is bare bread and wyne, yet let thy faith staye thee, and iudge not thereof by thy taste, but rather be right well assured all doubt put a parte, that the body and bloud of Christ is geuen to thee. Againe he sayeth thus in the same place. *Hæc cum scias, & pro certo & explorato habeas, qui videtur esse panis, nō esse, sed corpus Christi, item quod videtur vinum, non esse, quanquam id velit sensus, sed sanguinem Christi, ac de eo prophetam dixisse, panis cor hominis confirmat: firma ipse cor, sumpto hoc pane, vtpote spiritali.* Where as thou knowest this for a very certaintie, that that, which semeth to be wyne, is not wyne, albeit the sense maketh that accompte of it, but the bloud of Christ,

Christ, and that the prophete threereof sayde, *bread strengthneth the hart of man*: strengthen thou thy selfe thy harte by taking this bread, as that which is spirituall. And in 3. *Catechesi* this father sayeth, *Panis Eucharistiae post inuocationem sancti Spiritus non amplius est panis nudus & simplex, Sed corpus etc.* The bread of the Sacrament after prayer made to the holy ghost, is not bare and simple bread, but the body of Christ.

Now sith that by this doctours plaine declaratiō of the catholike faith in this point, we ought to beleue, and to be verely assured, that the bread is no more bread after cōsecration, but the very body of Christ, and the wyne no more wyne, but his pretiouse bloud, though they seme to the eye otherwise, though taste and feeling iudge otherwise, and to be shorte, though all senses reporte the contrary, and all this vpon warrant of our lordes word, who sayde these to be his body and bloud: and that (as he teacheth) not in the bread and wyne: And further sith we are taught by *Eusebius Emisenus* in his homilies of Easter, to beleue, *terrena cōmutari & transire*, the earthly thinges to be chaunged and to passe, againe, *creaturas conuerti in substantiam corporis Christi*, the creatures of bread and wyne to be tourned in to the substāce of our lordes body and bloud, which is the very trāsubstantiation: And sith Chrysostom sayeth *Panem absumi*, that the bread is consumed awaie by the substance of Christes bodye: And Damascen, bread and wine *trāsmutari supernaturaliter*, to be chaunged aboue the course of nature: and Theophylact, the bread *transselementari in carnem domini*, to be quite tourned by chaunging of

Transubstantiation.  
In Liturgia.

Lib. 4. de orthodoxya fi. c. 14.  
In Mar. 14.

Kk ij the



In Matth.  
26.

the elementes, that is the matter or substance it consisteth of, into the fleshe of our lorde: and in an other place, *ineffabili operatione transformari, etiamsi panis nobis videatur*, that the bread is transformed or chaunged into an other substantiall forme (he meaneth that of our lordes body) by vnspeakeable working, though it seme to be bread.

The treatises of these greke vvriters haue ben set forth of late by one Claudius de Sainctes.

Cap. 17.

Finally, sith that the greke Doctours of late age affirme the same doctrine, among whom Samona vseth for persuation of it the similitude, which Gregorie Nyssene and Damascen for declaration of the same vsed before: which is, that in consecration such maner transubstantiation is made, as is the conuersion of the bread in nourrishing, in which it is tourned into the substance of the nourrished: Methonensis, like S. Ambrose, would not men in this matter to looke for the order of nature, seing that Christ was borne of a virgine besyde all order of nature, and sayeth, that our lordes bodye in this Sacrament, is receiued vnder the forme or shape of an other thing, least bloud shuld cause it to be horrible: Nicolaus Cabasila sayeth that this bread is no more a figure of our lordes bodye, neither a gifte bearing an image of the true gifte, nor bearing any description of the passiōs of our Sauour him selfe, as it were in a table, but the true gifte it selfe, the most holy bodye of our lord it selfe, which hath truly receiued reproches, contumelies, stripes, which was crucified, which was kyled: Marcus Ephesius though otherwise to be reiected, as he that obstinately resisted the determination of the Councell of Florence concerning the proce-

proceeding of the holy ghost out of the sonne, yet a sufficient witnes of the Greke churches faith in this point, affirming the thinges offered to be called of S. Basile antitypa, that is, the samplers and figures of our lordes bodye, because they be not yet perfetely consecrated, but as yet bearing the figure and image, referreth the chaunge or transubstantiation of them to the holy ghost, *donec Spiritus sanctus adueniat, qui ea mutet*. these giftes offered (sayeth he) be of S. Basile called figures, vntill the holy ghost come vpon them, to chaunge them. Whereby he sheweth the faith of the Greke church, that through the holy ghost in consecration the bread and wine are so chaunged, as they maye no more be called figures, but the very bodye and bloud of our lord it selfe, as into the same chaunged by the comming of the holy ghost. Which chaunge is a chaunge in substance, and therefore it may rightly be termed trāsubstātiatiō, which is nothing elles, but a touning or chaunging of one substance into an other substance: Sith for this point of our religiō, we haue so good auctoritie, and being thus assured of the infallible faith of the church declared by the testimonies of these worthy fathers of diuerse ages and quarters of the worlde: we may well saye with the same church against M. Iuell, that in this Sacrament after consecration there remayneth nothing of that which was before, but only the accidentes and shewes, without the substance of bread and wyne.

And this is a matter to a Christen man not hard to beleue. For if it please God the almightie Creator,

K k iij in the

Transub.  
stantiatiō.



in the condition and state of thinges thus to ordeine, that substāces created beare and susteine accidētes, why may not he by his almighty power cōserue and kepe also accidētes without substāce, sith that the very hethen philosophers repute it for an absurditie to saye, *primam causam non posse id præstare solam, quod possit cum secunda*, that is to saye, that the first cause (whereby they vnderstand God) can not doo that alone, which he can doo with the secōd cause, where by they meane a creature?

And that this being of accidentes without substance or subiecte in this Sacramēt, vnder which, the bread not remaining, the bodye of Christ is present, maye the rather be beleued: it is to be consydered, that this thing tooke place at the first creatiō of the world, after the opinion of some Doctoures. Who do affirme that that first light, which was at the beginning vntill the fourth daye, was not in any subiecte, but sustained by the power of God, as him lyked. For that first light and the sunne were as whitenesse and a body withed, sayeth S. Basile. Neither then was Wiclef yet borne, who might teache them, that the power of God can not put an accidēt without a subiect. For so he sayeth in his booke *de apostasia cap. 5.* as *Cochlæus* reporteth, Hereof it appeareth, out of what roote the Gospellers of our countrie spring. Who smatching of the sape of that wicked tree, and hereby shewing their kinde, appoint bowndes and borders to the power of God, that is infinite and incomprehēible. And thus by those fathers we maye conclude, that if God can susteine and kepe  
 acci-

Basilus  
 hexaeme-  
 rō. hom. 6  
 Damas. li.  
 2. cap. 7.  
 Paul<sup>9</sup> Bur-  
 genfis.  
 Gene. 1.

Lib. 2. hi-  
 stor. huf-  
 sitarum.

accidentes with substance, he can so doo without substance.

Or that the priest then diuided the Sacrament in three partes, and after ward receiued him selfe all alone.

Of diuiding the Sacrament in three partes.

A R T I C L E. X I.

**O**F the priestes receiuing the Sacrament him selfe alone, ynough hath ben sayde before. This terme *Alt*, here smatcheth of spite. For if any deuout person require to be partetaker with the priest, being worthely disposed and examined, he is not tourned of, but with all gentlenes admitted. And in this case the priest is not to be charged with receiuing all alone. Albeit respectē had to the thing receiued, how many so euer receiue, it is all of all, and all of euery one receiued. Concerning the breaking of the Sacrament, and the diuiding of it in three partes, first, it is broken by the priest, that we may knowe our lord in *fractione panis*, in the breaking of the breade, as the two disciples acknowleged him, to whom Iesus appeared in the daye of his Resurrection, as they were going to *Emaus*. And also that thereby the passion of Christ may be represented to our remembraunce, at which his pretiouse body was for our synnes broken, rent and torne on the crosse. And this maner was vsed at the Sacrifice in the Apostles tyme, as it is witnessed by Dionysius S. Paules scoler. *Opertum panem Pontifex aperit, in frusta concidens etc.* The bishop (sayeth he) openeth

Inell.

Luc. 24.

Ecclesiast.  
hierarch.  
cap. 3.



The diu-  
ding of  
the Sac. in  
three par-  
tes, a tra-  
dition of  
the Apo-  
stles.

De conse-  
crat. dist. 2  
can. Tri-  
forme.

openeth the covered breade, diuiding it in pieces etc. Now touching the diuiding of the Sacramēt in three partes, it may appeare to be a Tradition of the Apostles, or otherwise a custome very auncient, for as much as *Sergius* the bishop of Rome, who lyued within lxxx. yeres of the syx hundred yeres after Christ, that M. Iuell referreth vs vnto, wrote of the mysterie of that breaking or diuiding the outward forme of bread, and declared the signification of the same.

It is no small argument of the antiquitie of this obseruation, that S. Basile, as *Amphilochius* writeth of him, diuided the Sacramēt in three partes at his Masse, as is aboue rehearsed. And where as *Sergius* sayeth, that the portion of the hoste which is put in to the chalice, betokeneth the body of Christ that is now risen againe, and the portion which is receiued and eaten, sheweth his body yet walking on the earth, and that other portion remayning on the autler signifieth his body in the sepulchre: what I praye you is there herein, that any man shuld be offended with all? I acknowledge that the mysterie hereof is otherwise of some declared, and of all to this ende, to put vs in mynde of the benefites purchaced to vs by Christ in his bodye. Now that this custome or my-  
sticall ceremonie was not first ordeined by *Sergius*, for ought that can be gathered, but of him expounded onely touching the mysterie of it, as vsed before his tyme from the beginning of the church, no one auncient councell or authour fownde vppon whom it may be fathered, of good reason, sith it hath generally

rally ben obserued, we may referre the first institution of it to the Apostles: and that according to the mynde of S. Augustine, whose notable saying for that behalfe is this. *Quod vniuersa tenet Ecclesia, nec in concilijs constitutum, sed semper retentum est, non nisi auctoritate Apostolica traditū rectissime creditur.* What (sayeth he) the vniuersall church kepe, neither hath ben ordeined in councelles, but hath alwaies ben obserued: of good right we beleue it hath ben delyuered (to the church) as a Tradition by the auctoritie of the Apostles.

To conclude, if any sparke of godlynes remaine in our deceiued countrie men and brethren, they will not scorne and dispyse this auncient ceremonie of diuiding the Sacrament in three partes at the blessed Sacrifice of the Masse, whereof any occasion of euill is not onely not ministred, but rather contrarywise, whereby we are admonished and stirred to tender our owne soule helth, and to rendre thākes to God, for the great benefite of our redemption.

Or that who so euer had sayed the Sacrament is a figure, a pledge, a token, or a remembraunce of Christes bodye, had therefor ben iudged for an heretike.

Inell.

Of the termes figure, signe, token, etc. by the fathers applyed to the Sacrament.

## ARTICLE XII.

**I**N this article we doo agree with M. Iuell in some respectes. For we confesse, it can not be auouched by scripture, auncient councell, doctour or example of the primitive

ll

mitige



mitiue church, that who so euer had sayde, the Sacrament is a figure, a pledge, a token, or a remembrance of Christes body, had therefore ben iudged for an heretike. No man of any learning euer wrote so vnlearnedly. Much lesse to impute heresie to any man for saying thus, hath ben any of the highest mysteries or greatest keyes of our Religion, with which vntruth M. Iuell goeth abowt to deface the truth. Wherefore this article semeth to haue ben put in either of malice toward the church, or of ignorance, or onely to fill vp the heape, for lacke of better stuffe. Perusing the workes of the auncient and learned fathers we fynde, that oftentymes they call the Sacrament a figure, a signe, a token, a mysteric, a sampler. The wordes of them vsed to this purpose in their learned tonges, are these. *Figura, Signum, Symbolum, Mystериū, Exemplar, εικων, Imago, etc.* By which they meane not to diminish the truth of Cristes body in the Sacrament, but to signifie the secrete manner of his being in the same.

De consecrat. dist. 2.  
can. hoc  
est quod  
dicimus.

For the better vnderstanding of such places, where these termes are vsed in the matter of the Sacramēt, the doctrine of S. Augustine in *sententijs Prosperi*, may serue very well. Which is thus. *Hoc est quod dicimus, quod omnibus modis approbare contendimus, sacrificium Ecclesie duobus confici, duobus constare, visibili elemento- rum specie, & inuisibili Domini nostri Iesu Christi carne & sanguine: Sacramento, (id est externo sacro signo) et re sacramenti, id est, corpore Christi, etc.* This is that we saye (sayeth he) which by all meanes we go about to proue, that the Sacrifice of the church is made of two

two thinges, and consisteth of two thinges, of the visible shape of the elemētes (which are breade and wine) and the inuisible fleshe and bloude of our lord Iesus Christ, of the Sacrament, (that is the outward signe) and the thinge of the sacrament, to witte, of the body of Christ, etc. By this we vnderstand, that this word (*Sacrament*) is of the fathers two waies taken. First for the whole substance of the Sacrament, as it consisteth of the outward formes, and also with all of the very body of Christ verely present, as saint Augustine sayeth the Sacrifice of the Church to consist of these two. Secondly, it is taken so, as it is distincte from that hydden and diuine thing of the Sacrament, that is to saye, for the outward formes onely, which are the holy signe of Christes very body present vnder them contained. Whereof we must gather, that when so euer the fathers doo call this most excellent Sacrament a figure, or a signe, they would be vnderstanded to meane none otherwise, then of those outward formes, and not of Christes body it selfe, which is there present not typically, or figuratiuely, but really and substantially. onlesse perhaps respecte be had not to the body it selfe present, but to the maner of presence, as sometymes it happeneth.

So is Saint Basile to be vnderstanded in Liturgia, calling the sacrament antitypon, that is, a sampler or a figure, and that after cōsecration, as the copies, that be now abroad, bee founde to haue. So is Eustathius to be taken that great learned father of the Greke church, who so constantly defended the catholike faith against the Arians, cited of *Epiphanius* in 7. Sy-

How the fathers are to be vnderstanded calling the Sacrament a figure, signe, token, etc.



Lib. 4. c. 14.  
in caput  
Matth. 26

Sabbato  
4. tēporū  
mēsis Sep  
temb.

*nodo.* Albe it concerning S. Basile, Damascan and Euthymius, likewise Epiphanius in the second Nicene councell *actione* 6. and Marcus Ephesius, who was present at the councell of Florence, would haue that place so to be taken before consecration. As S. Ambrose also, calling it a figure of our lordes body and bloud. *lib. 4. de sacram. cap. 5.* And if it appeare straunge to any man., that S. Basile shuld call those holy mysteries *antitypa* after consecration, let him vnderstand, that this learned father thought good by that word to note the great secrete of that mysterie, and to shewe a distincte condition of present thinges, from thinges to come. And this consideration the church semeth to haue had, which in publike prayer after holy mysteries receiued, maketh this humble petitiō, *Vt quæ nunc specie gerimus, certa rerū veritate capiamus:* that in the lyfe to come we may take that in certaine truth of thinges, which now we beare in shape or shewe. Neither doo these wordes importe any preiudice against the truth of the presence of Christes body in the Sacrament: but they signifie and vtter the most principall truth of the same, when as all outward forme, shape, shewe, figure, sampler and coouer taken awaie, we shall haue the fruitiō of God him selfe in sight face to face, not as it were through a glasse, but so as he is, in truth of his Maiestie. So this word *antitypon* thus taken in S. Basile, furthereth nothing at all the Sacramentaries false doctrine against the truth of the presence of Christes body in the Sacrament.

And because our aduersaries doo much abuse  
the sim-

the simplicitie of the vnlearned, bearing the in hand, that after the iudgement and doctrine of th'auncient fathers, the Sacrament is but a figure, a signe, a token, or a badge, and conteineth not the very body it selfe of Christ, for proufe of the same alleaging certaine their sayinges vttered with the same termes: I thinke good by the recitall of some the chiefe such places, to shewe, that they be vnruly reported, and that touching the veritie of the presence in the Sacrament, they taught in their dayes the same faith, that is taught now in the catholike church.

Holy Ephrem in a booke he wrote to those that will serch the nature of the sonne of God by man-Cap. 4. nes reason, sayeth thus. *Inspice diligenter, quomodo sumēs in manibus panem, benedicit ac frangit in figura immaculati corporis sui, calicemq; in figura pretiosi sanguinis sui benedicit, & tribuit discipulis suis.* Beholde (sayeth he) diligently, how taking bread in his handes, he blesseth it and breaketh it in the figure of his vnspotted body, and blesseth the cuppe in the figure of his pretious bloude, and geueth it to his disciples. By these wordes he sheweth the partition, deuision, or breaking of the Sacramēt, to be done no otherwise, but in the outward formes, which be the figure of Christes body present and vnder them contained. Which body now being gloriouse, is no more broken nor parted, but is indiuisible, and subiect no more to any passion. and after the Sacrament is broken, it remaineth whole and perfite vnder eche portion. A gayne, by the same wordes he signifieth, that outward breaking to be a certaine holy figure and representation



De conse-  
crat. dist. 2  
can. dum  
frangitur.

of the crucifying of Christ and of his bloude shed-  
ding. Which thing is with a more cleernes of wor-  
des set forth by saint Augustine, in *Sententijs Prosperi*.  
*Dum frangitur hostia, dum sanguis de calice in ora fi-*  
*delium funditur, quid aliud quàm Dominici corporis in*  
*cruce immolatio, eiusque sanguinis de latere effusio desig-*  
*natur?* Whiles the hoste is broken, whiles the blood  
is powred in to the mowthes of the faithfulles,  
what other thing is thereby shewed and set forth,  
then the sacrificing of Christes body on the crosse,  
and the shedding of his blood out of his syde?  
And by so dooing the commaundement of Christ  
is fulfylled, *Doo this in my remembraunce.*

That it may further appeare, that these wordes, fi-  
gure, signe, image, token, and such other the like some-  
tymes vsed in auncient writers, doo not exclude the  
truth of thinges exhibited in the Sacrament, but ra-  
ther signifie the secrete maner of th'exhibiting: amo-  
gest all other, the place of Tertullian in his fouerth  
booke *contrà Marcionem*, is not to be omitted, spe-  
cially being one of the chiefe and of most appea-  
raunce, that the Sacramentaries bring for proufe of  
their doctrine. Tertullianes wordes be these. *Acce-*  
*ptum panem & distributum discipulis suis, corpus suum il-*  
*lum fecit, hoc esse corpus meum dicēdo, id est, figura corpo-*  
*ris mei.* The breade that he tooke and gaue to his  
disciples, he made it his body, in saying, *this is my bo-*  
*dy*, that is, the figure of my body.

fo. 129. v.

The double taking of the worde *Sacrament*, afore  
mentioned remembred, and consideration had, how  
the sacramentes of the Newe testament comprehend

two

two things, the outward visible formes, that be figures, signes and tokens, and also, and that chiefly a diuine thing vnder them according to christes promise couertly contained, specially this being weyed, that this most holy Sacramēt consisteth of these two things, to witte, of the visible forme of the outward elemētes, and the inuisible fleshe and bloud of Christ, that is to saye, of the Sacrament, and of the thing of the sacrament: Tertullian may seme to speake of these two partes of the sacramēt ioyntly in this one sentēce. For first, he speaketh most plainly of the very body of Christ in the Sacramēt, and of the maruelouse turning of the breade into the same. the breade (sayeth he) that he tooke and gaue to his disciples, he made it his body. Which is the diuine thing of the sacramēt. Then forthwith he sayeth, that our lord dyd it by sayng, *This is my body*, that is, the figure of my body. By which wordes he sheweth the other parte, the sacramēt onely, that is to saye, that holy outward signe of the forme of breade, vnder which forme Christes body, into the which the breade by gods power is tourned, is contained: which outward forme is verely the figure of Christes body present, which our lord vnder the same contained delyuered to his disciples, and now is likewise at that holy table to the faithfull people delyuered, where the order of the catholike churche is not broken.

That Tertullian in this place is so to be vnderstanded, we are taught by the great learned bishop saint Augustine, and by Hilarius, who was bishop of Rome nexte after Leo the first. Saint Augustines wordes



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crat. dist 2  
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That it may further appeare, that these wordes, figure, signe, image, token, and such other the like sometymes vsed in auncient writers, doo not exclude the truth of thinges exhibited in the Sacrament, but rather signifie the secreete maner of th'exhibiting amongst all other, the place of Tertullian in his fouerth booke *contra Marcionem*, is not to be omitted, specially being one of the chiefe and of most apperaunce, that the Sacramentaries bring for proufe of their doctrine. Tertullianes wordes be these. *Acceptum panem & distributum discipulis suis, corpus suum illum fecit, hoc esse corpus meum dicendo, id est, figura corporis mei.* The breade that he tooke and gaue to his disciples, he made it his body, in saying, *this is my body*, that is, the figure of my body.

fo. 129. b.

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De cōsec.  
dist. 2. ca-  
non. vtrū  
sub figura

wordes be these. *Corpus Christi & Veritas, & figura est. Veritas, dum corpus Christi & sanguis in virtute Spiritus sancti, ex panis & vini substantia efficitur. Figura verò est, quod exterius sentitur.* The body of Christ is both the truth, and the figure. The truth, whiles the body of Christ and his blood by the power of the holy ghost, is made of the substance of bread and wine. And it is the figure, that is with outward sense perceived.

Where S. Augustine here sayeth, the body and blood of Christ to be made of the substance of bread and wine, beware thou vnlearned man, thou thinke not them thereof to be made, as though they were newly created of the matter of bread and wine, neither that they be made of bread and wine, as of a matter: but that where bread and wine were before, after consecration there is the very body and blood of Christ borne of the virgine Mary, and that in substance, in sorte and maner to our weake reason incomprehensible.

Dist 1. ca-  
no. corpus  
Christi.

The wordes of Hilarius the Pope utter the same doctrine. *Corpus Christi quod sumitur de altari, figura est, dum panis & vinum videtur extra: Veritas autem, dum corpus Christi interius creditur.* The body of Christ which is received from the altar, is the figure, whiles bread and wine are sene outwardly: And it is the truth, whiles the body and blood of Christ are beleued inwardly. Thus the fathers call not onely the sacramēt, but also the body and blood of Christ it selfe in the sacrament, sometymes the truth, sometymes a figure. the truth, that is to witte,

witte, the very and true body and bloud of Christ a figure, in respecte of the maner of being of the same there present, which is really and substantially, but inuisibly, vnder the visible forme of the outward elementes. And so Tertullian meaneth by his, *that is the figure of my body*, as though Christ had shewed by the word (*Hoc*) that which was visible, which verely is the figure of the body, right so as that which is the inuisible inward thing, is the truth of the body. Which interpretation of Tertullian in dede is not according to the right sense of Christes wordes, though his meaning swarue not from the truth. For where as our lord sayde, *this is my body*, he meant not so as though he had sayde, the outward forme of the Sacrament, which here I delyuer to you, is a figure of my body vnder the same contained, for as much as by these wordes, *Hoc est*, he shewed not the visible forme of breade, but the substance of his very body, in to which by his diuine power he tourned the bread. And therefore none of all the fathers euer so expounded those wordes of Christ, but contrary wise, namely Theophylacte, and Damascen. He sayd not (sayeth Theophylact) This is a figure, but *this is my body*. The bread, nor the wyne (meaning their outward formes) sayeth Damascen is not a figure of the body and bloud of Christ: Not so, in no wise. But it is the body it selfe of our lord deificated, fith our lord him selfe sayeth, *This is my body*, not the figure of my body, but my body, and not the figure of my bloud, but my bloud, etc.

And the cause why Tertullian so expounded  
 Mm those

In Matth.  
 cap. 26.  
 Lib. 4. ca.  
 14.



Epist. 64.

these wordes of Christ, was, that thereby he might take aduantage against Marcion the heretike, as many tymes the fathers in heate of disputatiō doo hādle some places, not after the exacte signification of the wordes, but rather folowe such waye, as serueth the best to confut their aduersarie. Which maner not reporting any vntruth, S. Basile doth excuse in the setting forth of a disputation, not in prescribing of a doctrine. As he defendeth *Gregorius Neocæsariensis* against the Sabellianes, for that in a contentiō he had with Ælianus an Ethnike, to declare the mysteries of the trinitie, he vsed the word *πρόσωπον*, in stede of *ὄψις*. And the learned men that be well sene in the fathers, knowe they must vse a discretion and a sundry iudgement betwen the thinges they write agnostics, that is to saye, by waye of contention or disputation, and the thinges they vtter dogmatices, that is by waie of setting forth a doctrine or matter of faith. Neither in that contention dyd Tertullian so much regard the exacte vse of wordes, as how he might wyne his purpose, and driue his aduersarie denying that Christ tooke the true body of man, and that he suffered death in dede, to confesse the truth, which he thought to bring to passe, by deducing an argument from the figure of his body, which consisteth in that which is visible in the sacrament, to proue the veritie of his body. and therefore in framing his reason by waie of illation he sayeth, *Figura autem non esset, nisi veritatis esset corpus*. There were not a figure, onlesse there were a body of truth or a very body in dede.

And

And whereas Tertullian useth this word figure in this place, it is not to be vnderstanded to be such, as the figures of the olde testament bee, as though it signified the shewing of a thing to come, or of a thing absent, which is wonte to be set against the truth, as contrary to the same: but it is such a kinde of figure, as doth couer the truth present, and so as it were ioyned with the truth, as it is wonte to be taken in the newe testament, where it sheweth rather the maner of a thing to be exhibited, then that it taketh awaie the truth of presence of the thing which is exhibited. For elles concerning the truth of Christes body in the Sacramēt, if any man doubt what opinion he was of, he sheweth him selfe plainly so to iudge of it, as euer hath ben taught in the catholike church. Whereof he geueth euidence in many other places, but specially in his second booke to his wife, exhorting her not to marye againe to an infidell, if she ouerlyued him, least if she dyd, she should not haue oportunitie to obserue the Christen Religion, as she would. Speaking of the blessed Sacramēt, which was then commonly kepte of deuout men and women in their houses, and there in tymes of persecution receiued before other meates, when deuotion styrred them, he sayth thus. Shall not thy husband knowe, what thou eatest secretly before other meat? And if he knowe it, he wil beleue it to be bread, not him who it is called. the latine is recited before. I omitte many other places, which shewe him to acknowledge Christes body in the Sacrament, because I would not be tedious, which verily by no

The vvord  
des figure,  
signe, to-  
ken, etc.  
exclude  
not the  
truth.



## AN ANSWERE TO

wresting can be drawen to the significatiō of a mere figure. The like answer may be made to the objection brought out of S. Augustine, *contra Adimantum Manichæum. cap. 13. Non dubitauit dominus dicere, Hoc est corpus meum, cum tamen daret signum corporis sui*: our lord stickte not to saye, *This is my body*, when notwithstanding he gaue the signe of his body. For this is to be consydered, that S. Augustine in fighting against the Maniches, oftē tymes vseth not his owne sense and meaning, but thole thinges, which by some meane, how so euer it were, might seme to geue him aduantage against them, so as he might put them to the worst. as he witnesseth him selfe in his booke *de bono perseuerantiæ cap. 11. & 12.*

*Gregorie Nazianzene oratione 4. in sanctum Pascha,* shewing difference between the passeouer of the lawe, which the Iewes dyd eate, and that which we in the Newe testament doo eate in the mysterie of the Sacrament, and that which Christ shall eate with vs in the lyfe to come in the kingdom of his father, vttereth such wordes, as whereby he calleth that we receiue here, a figure of that shall be receiued there. *Ceterum iam Paschæ fiamus participes, figuraliter tamen adhuc, etsi Pascha hoc Veteri sit manifestius. Siquidē Pascha legale, audenter dico, figuræ figura erat obscurior: at paulò post illo perfectius & purius fruemur, cum Verbum ipsum biberit nobiscum in regno patris nouum, detegens et docens, quæ nunc mediocriter ostendit. Nouum enim semper existit id, quod nuper est cognitū.* But now (sayeth he) let vs be made partetakers of this passeouer, and yet but figuratiuely as yet, albe it this passeouer be more mani-

manifest, then that of the olde lawe. For the passeouer of the lawe (I speake boldly) was a darke figure of a figure: but er it be long, we shall enioye it more perfectly and more purely, when as the Word (that is the sonne of God) shall drynke the same newe with vs in the kingdom of his father, opening and teaching the thinges, that now he sheweth not in most clear wise. For that euer is newe, which of late is knowen. Whereas this learned father calleth our passeouer that we eate a figure, whereof the lawe passeouer was a figure, terming it the figure of a figure, he asketh leaue, as it were, so to saye, and confesseth him selfe to speake boldly, alluding as it semeth to S. Paul, or at least hauing fast printed in his mynde his doctrine to the Hebrewes: where he calleth the things of the lyfe to come, *res ipsas*, the very thinges the selues, the thinges of the Newe testamēt, *ipsa imaginē verū*, the very image of thinges: and the Olde testamēt, *imaginis vmbra*, the shadowe of the image. Which doctrine Nazianzene applyeth to the Sacrament of the altar. And his meaning is this, that although we be gotten out of those darknes of the lawe, yet we are not come to the full lyght, which we looke for in the world to come, where we shall see and beholde the very thinges them selues clearly, and we shall knowe as we are knowen. To be shorte, by his reporte the sacramētes of the olde testament be but figures and shadowes of thinges to come, the Sacramentes of the Newe testament, not shadowes of thinges to come, but figures of thinges present, which are cōteined and delyuered vnder them in mysterie,

Heb. 10.

8. 12. 13.



but yet substantially: at the ende all figures in heauen shall cease and be abolished, and there shall we see all those thinges that here be hydden, clearly face to face. And where Christ sayeth, that he will drinke his pascouer newe with vs in the kingdom of his father, Nazianzen so expowndeth that word (*Newe*) as it may be referred to the maner of the exhibiting, not to the thing exhibited. not that in the world to come we shall haue an other body of our lord, which now we haue not, but that we shall haue the selfe same body, that now we haue in the Sacrament of the aulter in a mysterie, but yet verely and substantially, after an other sorte and maner, and in that respecte newe. for so had without mysterie or couerture in cleare sight and most ioyfull fruitiō, it is newe in comparison of this present knowledge.

Thus the word figure reporteth not alwaies the absence of the truth of a thing, as we see, but the maner of the thing either promysed, or exhibited. that for as much as it is not clearly and fully sene, it be called a figure. so of Origen it is called *imago rerum*, an image of the thinges, as in this place. *Si quis Verò transire potuerit ab hac Umbra, Veniat ad imaginem rerum, & videat aduentum Christi in carne factum, videat eum pontificem offerentem quidem & nunc patri hostias, & postmodum oblaturum, & intelligat hac omnia imagines esse spiritualium rerum, & corporalibus officijs coelestia designari. Imago ergo dicitur hoc quod recipitur ad præsens, & intueri potest humana natura.* And if any man (sayeth he) can passe and departe from this shadow, let him come to the image of thinges, and see the

In Psal. 38  
homil. 2.

the comming of Christ made in fleshe, let him see him a bishop that bothe now offereth sacrifice vnto his father, and also hereafter shall offer. And let him vnderstand, that all these thinges be images of spirituall thinges, and that by bodily seruices heauenly thinges be resembled and set forth. So this which is at this present receiued, and may of mannes nature be sene, is called an image. In this saying of Origen this word image doth not in significatiō diminishe the truth of thinges, so as they be not the very thinges in dede, for the thinges that Christ dyd in fleshe, were true thinges; but when they are termed the image of thinges, thereby is signified, so farre, as the condition and nature of man can beholde and see them.

This is most plainely vttered by Oecumenius, a Greke writer, vppon these wordes of saint Paul to the Hebrewes. *Non ipsam imaginem rerum.* Not the image it selfe of thinges, *id est, Veritatem rerum*, that is the truth of thinges, sayeth he. and addeth further, *Res appellat futuram vitam, imaginem autē rerum, Evangelicam politiā, vmbra verō imaginis rerum, Verus Testamentum, imago enim manifestiora ostendit exemplaria: adumbratio autē imaginis obscurius hæc manifestat, nam hæc Veteris testamenti exprimit imbecillitatem.* The sense of which wordes may thus be vttered in English. S. Paul calleth the lyfe to come, the thinges, and the ordinance or disposition of the thinges in the gospel, he calleth the image of thinges, and the olde testament, he nameth the shadowe of the image of thinges. For an image sheweth samplers more manifest:

Hebr. 10.



nifest: but the adumbration or shadowing of the image sheweth these thinges but darkely, for this doth expresse the weakenes of the olde testament. By this place of *Oecumenius* we see, that although it be proper to an image to exhibite the truth of thinges, and therefore by interpretation he sayeth, *Imaginem, id est, Veritatem*, the image, that is, the truth: yet the proper and right taking of the word, signifieth the waye or maner of a thing to be exhibited, not the thing it selfe: that what the image hath lesse then the thing it selfe, it is to be vnderstanded in the maner of exhibiting, not in the thing it selfe exhibited.

Hitherto we haue brought examples to declare that the wordes, figure and image, signifie the truth of thinges exhibited in dede, though in secrete and priuie maner. Certaine fathers vse the wordes *signum* & *sacramentum*, that is, signe and Sacrament, in the same signification. Saint Augustine in *libro Sententiarum Prosperi*, sayeth thus. *Caro eius est, quam forma panis operamur in sacramento accipimus, & sanguis eius, quem sub vini specie & sapore potamus, caro videlicet carnis, & sanguis est sacramentum sanguinis, carne & sanguine, utroque inuisibili, spirituali, intelligibili, signatur visibile domini nostri Iesu Christi corpus, & palpabile, plenum gratia omnium virtutum & diuina maiestate.* It is his fleshe that we receiue couered with the forme of bread in the Sacrament, and his blond, that vnder the shape and sauour of wyne we drinke, loothly fleshe is a sacrament of fleshe, and bloud is a sacrament of bloud: by the fleshe and the bloud bothe inuisible, spirituall, intelligible, our lord Iesus Christ his visible and palpable

De conse-  
cra. dist. 2.  
can. Vtru  
sub figura

palpable body full of the grace of all vertues and di-  
 uine Maiestie, is signified, or as it were with a signe  
 noted. In these wordes of Saint Augustine we see the  
 fleshe of Christ called a sacrament of his fleshe, and  
 the bloud a Sacrament of his bloud, in as much as  
 they be couered with the forme of bread and wyne,  
 yet verely and in substance present, and likewise he  
 letteth not to call this veritie or truth of the thinges  
 them selues thus couertly exhibited, a signe of Chri-  
 stes visible and palpable body: so that the naming  
 of a signe doth not importe a separation from the  
 truth, but sheweth a distincte maner of the truth ex-  
 hibited: And therefore according to the truth of the  
 maner of exhibiting, it is not the fleshe of Christ, but  
 the sacrament of the fleshe of Christ, for that the  
 fleshe doth not exhibite it selfe in his owne shape,  
 but in a Sacrament. And therefore in an other place  
 he writeth thus. *Sicut ergo celestis panis, qui caro Chri-  
 sti est, suo modo vocatur corpus Christi, cum re vera sit sa-  
 cramentum corporis Christi, illius. Videlicet quod visibile,  
 quod palpabile, mortale in cruce positum est, vocaturque  
 ipsa immolatio carnis, quae sacerdotis manibus fit, Christi  
 passio, mors, crucifixio, non rei veritate, sed significante  
 mysterio: Sic Sacramentum fidei, quod Baptismus intelli-  
 gitur, Fides est.* As the heavenly bread (sayeth Saint  
 Augustin) which is the fleshe of Christ, in his maner  
 is called the body of Christ, when as in very dede  
 it is the sacrament of Christes body, euen of that  
 which is visible, which is palpable, and being mortall  
 was put on the crosse, and the sacrificing it selfe of

De conse-  
 cra. dist. 2.  
 can. Hoc  
 est quod  
 dicimus.

N n his



his fleshe, which is done by the priestes handes, is called the passion, the death, the crucifying of Christ, not in truth of the thing, but in mysterie signifying: So the Sacrament of faith, which is vnderstanded to be baptisme, is faith. By heavenly bread he vnderstanded not wheaten bread, but that heauely meate, which he sayeth to be the fleshe of Christ, and this farre he affirmeth the truth of his fleshe it selfe, which he sayeth to be called *sub modo* in his maner the body of Christ: as who should saye, whose truth notwithstanding if ye beholde on the behalfe of the maner of exhibiting, in very dede it is a Sacrament of Christes body, which is in visible shape, so as he speaketh of Christes body, that hath suffred.

In Psa. 98.  
In 1. cap.  
Ephes.

Agayne S. Augustine sayeth in an other place. *Non hoc corpus quod videris comesturi estis.* Not this body which ye see, shall ye eate. And Saint Hierom sayeth, *diuinam & spiritualem carnem manducandam dari, aliam quidem ab ea qua crucifixus est.* that diuine and spirituall fleshe is geuen to be eaten, other beside that, which was crucified. Wherefore in respecte of the exhibiting, the fleshe is diuided, that in it selfe is but one: and the fleshe exhibited in mysterie, is in very dede a Sacrament of Christes body visible and palpable, which suffred on the crosse. And thus it foloweth of conuenience, whereas the fleshe is not the same according to the qualities of the exhibiting, which was crucified, and which now is sacrificed by the handes of a priest: againe where as the passion, death and resurrection are sayde to be done not in truth of the thing, but in mysterie signifying: it folo-

foloweth (I saye) that the fleshe is not the same in qualities, so as it was on the crosse, though it be the same in substance.

Many mo auctorities might be alleaged for the opening of this matter, but these for this present are ynough, if they be not too many, as I feare me they will so appeare to the vnlearned reader, and to such as be not geuen to earnest studie and diligent serche of the truth. By these places it is made cleare and euident, that these names *figure, image, signe, token, sacrament*, and such other the like, of force of their significatiō, doo not allwaies exclude the truth of thinges: but doo onely shewe and note the maner of presence. Wherefore to conclude this matter, that is somewhat obscure to senses litle exercised, the figure of the body, or the signe of the body, the Image of the body, doth note the couertnesse and secretnes in the maner of the exhibiting, and doth not diminishe any whitte the truth of the presence. So we doo acorde with M. Iuell in this article, touching the forme of wordes, but withall we haue thought it necessary, to declare the true meaning of the same, which is contrary to the doctrine of the Sacramentaries.

No had I like to see him like. Albe it here it is to be noted that the appointment vs to proue a number of Males in one church in one day, that verily denyceth the Male and would haue no Male in any church.



*Luell.*

Or that it was lawfull then to haue xxx. xx. xv. x. or. v. Masses said, in one church in one daie.

Of pluralitie of Masses in one church in one daie.

ARTICLE XIII.

**S** M. Luell here descēdeth by diuerse proportions and degrees, from xxx. to. v. first by taking awaie. x. the third parte of the whole; and then. v. from the reste three tymes: So it might haue pleased him also to haue taken awaie three from fyue the last remanent, and so to haue lefte but two in all. Which if he had done, then shuld we so haue made vp that number, as in this audite he might not other wise doo, in regarde of his owne free promisse, but allowe our accompte for good and sufficiēt. For that number we are well able to make good. And what reason hath moued the auncient fathers gouernours of the church, to thinke it a godly and a necessarie thing, to haue two Masses in one church in one daie, the same reason in cases either hath, or might haue moued them and their successours after them likewise, to allowe three or fouer Masses, and in some cases fyue or mo.

Now if that rekening could duely be made of our parte, M. Luell perhappes would then saye, as cōmonly they saye that confesse their errour in numbring, that he had mistolde him selfe. Albe it here it is to be marueiled, that he appointeth vs to proue a number of Masses in one church in one daie, that vtterly denyeth the Masse, and would haue no Masse in any church

church any daie at all. And standing in the denyall of the whole so peremptorely as he doth, it may seme straunge, that he shuld thus frame this Article. For what reason is it to chalenge vs for proufe of so great a nūber, sith he taketh awaie all together?

It appeareth, that being not vnwitting how good proufes we haue for the Masse it selfe, he thinketh to blanke vs by putting vs to the proufe of his number of xxx.xx.xv.x.or.v. Verely this kinde of mē fareth with the church much like vnto strōg theecues, who hauing robbed an honest welthy man of all his mōney, saie afterwarde vnto him vncourteously, ah carle how camest thou by so much olde golde? Or if it like not them to be compared with theecues, in regard of the Rome they haue shuffed them selues into, they may not vnfittely be likened to a Iudge of the Stemerie at Lidford in Deuonshire, who (as I haue heard it commonly reported) hanged a felone among the Tynners in the forenoone, and sate vppō him in iudgemēt at afternoone. And thereof to this daye such wrongfull dealing in a cōmon prouerbe is in that countrie called Lidford lawe. Sūh that you M. Iuell and your felowes that now sitte on the benche, require of vs the proufe of mo Masses in one church in one daie, as it were a verdite of twelue men: of equitie and right, ye shuld haue heard our verdite, er ye had geuen sentence and condemned the Masse.

Lidford  
lawe  
vsed by  
the gospel  
lers.

Now touching the number and iteration of the Masse, first we haue good and auncient auctoritie for two Masses in one church in one daie.

Pluralitie  
of Masses  
in one  
church in  
one daie.

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N n ij

That



That eloquent and holy father Leo the first, writeth thus to Dioscorus bishop of Alexādria. *Volumus illud quoque custodiri, ut cū solennior festiuitas conuentū populi numerosioris indixerit, & ad eam tanta multitudo conuenit, quæ recipi basilica simul vna nō possit, Sacrificij oblatio indubitanter iteretur ne ijs tantū admissis ad hanc deuotionem, qui primi aduenerint, videatur ij qui postmodū confluxerint, non recepti. Cū plenum pietatis atque rationis sit, ut quoties basilicā, in qua agitur, præsētia nouæ plebis impleuerit, toties sacrificiū subsequēs offeratur.* This order we will to be kepte, that when a number of people cōmeth to church together at a solemne feaste, if the multitude be so great as maye not well be receiued in one church at once, that the oblatiō of the Sacrifice hardely be done againe least if they onely shuld be admitted to this deuotion who came first, they that come afterward maye seme not to be receiued: for as much as it is a thing full of godlynesse and reason that, how oftentimes the church where the seruice is done, is filled with a newe cōpanie of people, so oftentimes the Sacrifice there esteemes be offered.

By this father, whō the great General Councell of Chalcedon agnised for supreme gouernour of the church of Christ, and honoured with the singular title of the Vniuersall Bishop, it is ordeined, that if any where one church could not conueniētly holde all the people together at one time, they that came after the first cōpanie, shuld haue their deuotiō serued by hauing an other Masse celebrated againe. And least perhappes some might doubt wether that were lausfull so to be done or no, or be cause the some doubted thereof

thereof, as now likewise some seme to doubté of it: to put the matter out of doubté, he sayeth assuredly, *Sacrificij oblatio indubitanter iteretur*. Let them not sticke to iterate or doo againe the oblatiõ of the Sacrifice, that is to saie, let the Masse be celebrated againe, *indubitanter*, without casting perill, without sticking, staggering, or doubting. In that epistle he sheweth two great causes, why mo Masses then one, maye be done in one church in one daie. The one is, least the aftercõmers shuld seme reiected, *nõ recepti*, not receiued, the other is, that the one parte of the people be not defrauded of the benefite of their deuotiõ: As him selfe sayeth, *Necesse est autẽ vt quẽdã pars populi sua deuotiõẽ priuetur, si vnius tantũ Missæ more seruato, sacrificiũ offerre non possint, nisi qui prima diei parte conuenerint*. It must nedes be that a parte of the people be berefte of their deuotiõ, if the custõ of hauing one Masse onely kepte, none maye offer the sacrifice, but such as came to church together in the morning, or first parte of the daye. Now the people may neither be reiected, whõ God hath chosen, nor sparkled abroad, whom our lord hath gathered together, neither ought they to be defrauded of their deuotion, by withdrawing the Masse from them, but rather to be styrred therevnto by their deuout presence at the celebration of the same, where the death and passiõ of our lord is liuely represented before their eyes, the very same body that suffered on the crosse, of them by the ministerie of the priest offered to the father, in a mysterie, but trully, not to be a newe Redẽption, but in cõmemoration of the redemptiõ already performed.

By this



By this testimonie we fynde, that it was lawfull within syx hundred yeres after Christ, (for Leo lyued about the yere of our lord 450.) to haue two Masses in one churche in one daie, for so much the word *iteretur* doth importe at least, and if there where mo, the case so requyring, the word will beare it well ynough.

Now by this holy bishoppes godly will, the custome of hauing one Masse onely in one daie was abrogated, and this decreed, that in tyme of two sundry resortes of people to church, two sundry Masses shuld be celebrated, for the auoiding of these two inconueniences, least the aftercommers shuld seme not receiued, but reiected like excommunicate persones, and that a parte of the faithfull people shuld not be put besyde their deuotion. Whereuppon I make this reason. The causes standing, the effectes folowe: But the danger of the peoples seeming to be reiected, and the defrauding of their deuotiō, which are causes of iterating the Masse in one daie, did in that age in some holy daies of likelyhod thrise, yea iiij. or v. tymes happē, and in our tyme most certainly doth commonly so often, or oftener happen: wherefore the Masse may so many tymes be sayd in a daie in one churche.

Where great multitude of Christen people is, as in townes, we see some resorte to churche early in the morning, making their spirituall oblations to th' intent to serue God, er they serue man in their worldly affaires. All can not come so early. others come at their conuenient oportunitie, some at syx, some

some at seven, some at eight, some at nyne or ten of the clocke. If they which through lafull lettes can not come at the first houres, comming afterward be rowndly tolde by the priest, come ye at such or such houres, or elles ye gete no Masse here: shall not they according to Leo his saying seme to be reiected, and defrauded of their deuotion? All well disposed people about Powles can not come to postelles Masse at fouer or fyue of the clocke in the morning, neither at high Masse there. Shall all such in a Terme or Parliament tyme, when great resorte is, be denyed that spirituall conforte? And if they bee, shall not they seme reiected and put from their deuotion? Which incōuenience that it might not happen, Leo willeth not onely twoo, but three, fouer, or mo Masses to be done oh a daye, for his wordes reporte no lesse. *Cum plenum pietatis atque rationis sit, ut quoties basilicam, in qua agitur, praesentia noua plebis impleuerit, toties sacrificium subsequens offeratur.* Let there be no sticking at the iterating of the Masse. For as much as (sayeth he) it is a thing full of godlynesse and reason, that how often the churche where the seruice is done, is filled with a newe companie of people, so often the Sacrifice there esteemes be offered. Here he willeth plainly that Masse be done, *toties quoties*, at every newe resorte of the well disposed people, and that for these weighty causes, least parte of the people shuld seme not receiued, and that they be not defrauded of their deuotion. Wherefore, they that reprove the pluralitie of Masses in one churche in one daie, after the iudgement of this worthy father,

O o

be re-



be reiectours of the faithfull people and robbers of their deuotion. But they that haue vtterly abrogated the Masse, which is the outward and the euerenduring Sacrifice of the newe testament, by verдите of Scripture, be no lesse then the forerunners of Antichrist.

Non licet  
super vno  
altario in  
vna die  
duas Mis-  
sas cele-  
brare: nec  
in altario,  
vbi Epi-  
scopus  
Missas di-  
xerit pres-  
byter illa  
die Missas  
dicat. Cō-  
cil. Anti-  
fioren. ca.  
10. an. do-  
mini. 613.

Here that I maye adde somewhat more for proufe of this article, If the pluralitie of Masses in one church in one daye had be vtterly vnlawfull, the fathers of the councell of Antifiodorū, would not haue decreed, that it shuld not be lawfull to celebrate two Masses vpon one aulter in one daye: neither where the Byshop had sayde Masse, that a priest might not saye the same daye at the same aulter. For besyde that the prohibition presupposeth the thing prohibited to haue ben before vsed, (elles prohibitio had ben superfluousse, and so farre forth it appeareth that before the making of that decree mo Masses were sayde at one aulter in one daye) the argumēt of this decree seruerh very well for proufe, that by force of this councell, it was then lawfull to saye mo Masses in one church in one daye. For this prohibition of the councell is not generall but speciall, restricted to a particular place of the church, *in vno altario*, at one aulter, which includeth not of any reason a more generall and larger matter then it selfe, as, neither at any other aulter in the same church the same daye it shal be lawfull to saye Masse: But of consequent this being but one speciall case forbydden inferreth a permission and good leaue in the reste *eiusdem generis & subiecti*, that be of the same kynde, and

and about the same matter, and not included by wordes of reason in that prohibitiō. So that we may not argue by reason in this sorte, it is forbidden to saye mo Masses at one aulter in one daye, ergo it is forbydden to saye many Masses at all in one church in one daye vppon diuerse aulters: but the cōtrary reason foloweth, ergo ye may saye many Masses vppon diuerse aulters in one daye. And likewise ye may not saye Masse that daye on th'aulter, where the bishop hath sayde, ergo ye may lawfully saye that daye at an other aulter. For other wise the lawe would haue forbydden generally, ye shall not saye Masse in the church where the bishop hath sayde that daye: and then ye had ben forbyddē that aulter and all aulters there at one worde. but in forbidding the one aulter, the lawe graunteth you the vse of the reste there.

And this kynde of reasoning and arguing of the lawe, that forbyddeth one case specially, to affirme the reste, that is not mentioned in the prohibition, the lawyers will defende by their p̄ciples against M. Iuell, who I thinke will not wade farre, to stande against them in this matche. For they saye, an edicte prohibitorie in such thinges which are not wholly in their kynde vnlawfull, forbydding speciall cases, graunteth the reste, and doth permitte all that, which is not specially forbydden. And by that, all may be witnesses which are not specially forbyddē, all may make their proctoures to answer for thē in iudgemēt, which are not forbyddē in the speciall prohibitiō, for that the edictes of proctoures and witnesses are prohibitorie. And because Lex Iulia dyd forbydde a womā condē-

In genere  
permissorū,  
omnia intelli-  
guntur per-  
missa, que  
specialiter  
non repe-  
riuntur  
prohibita

L. Iulia  
ff. de testia-  
bus.



ned for adulterie to beare witnesse in iudgement; thereof the texte of the Ciuill lawe concludeth, that women maye beare witnesse in iudgement.

Exceptio  
cōfirmat  
regulam,  
in nō ex-  
ceptis.

And they saye further that exception in one case, confirmeth the generall rule, and maketh the reste that is not excepted, more sure and stable, and to be in force in contrary sense to the exception.

But I will not bring M. Iuell out of his professed studie to farre to seeke lawes. For in dede we nede not go to lawe for these matters, wherein the church hath geuen sentence for vs, but that our aduersaries refuse the iudge after sentence. Which if they had done, when order permitteth it at the begynning, and had plainely (as I feare me some of them thinke) denyed them selues to be Christians, or at least of Christes courte in his catholike church: we shuld not haue stryued so long about these matters. We would haue imbraced the truth of God in his church quietly, whiles they sought an other iudge according to their appetites and phantasies, as Turkes and infidelles doo.

Now if M. Iuell be not so precise in his iudgemēt of allowing the first six hundred yeres after Christ, as to condemne the church that folowed in the nexte generatiō: then we may alleage vnto him the twelfth councell of Toledo in Spaine, holden in the yere of our lorde. 680. for proufe that many Masses were celebrated in one churche in one daye. For the same appeareth plainely by this decree of the fathers there.

Can. 9.

*Relatum nobis est quosdam de sacerdotibus non tot Vi-  
cibus*

cibus communionis sanctæ gratiam sumere, quot sacrificia in vna die videntur offerre: sed in vno die, si plurima per se Deo offerant sacrificia, in omnibus se oblationibus à cōmunionē suspendunt, & in sola tantum extrema sacrificij oblatione communionis sanctæ gratiam sumunt. quasi non sit toties illis vero & singulari sacrificio participandum, quoties corporis & sanguinis Domini nostri Iesu Christi immolatio facta constiterit. Nam ecce Apostolus dicit: Nonne qui edunt hostias, participes sunt altaris? Certū est 1. Cor. 10. quod hi qui sacrificantes non edunt, rei sunt dominici sacramenti. Quicumque ergo sacerdotum deinceps diuino altario sacrificium oblaturus accesserit, & se a cōmunionē suspendent, ab ipsa qua se indecēter priuauit, gratia communionis anno vno repulsum se nouerit. Nam quale erit illud sacrificium, cui nec ipse sacrificans particeps esse cognoscitur? Ergo modis omnibus est tenendum, vt quotiescunque sacrificans corpus & sanguinem Iesu Christi Domini nostri in altario immolat, toties perceptionis corporis & sanguinis Christi se participem præbeat.

It is shewed vnto vs, that there be certaine priestes, who doo not receiue the grace of the holy cōmunion so many tymes, how many sacrifices they seme to offer In one daye. But if they offer vp to God many sacrifices by them selues in one daye, in all those oblatiōs they suspend them selues from the cōmunion, and receiue the grace of the holy cōmunion onely at the last oblation of the sacrifice, as though they ought not so oftē tymes to be partakers of that true and singular sacrifice, as the sacrifice of the body and bloude of our lorde Iesus Christ hath ben done. For beholde the Apostle sayeth: Be not they 1. Cor. 10.

O o iij Which



# AN ANSWERE TO I

*Which eat sacrifices partakers of the aulter?* It is certaine, that they, who dooing sacrifice doo not eate, be gylty of our lordes sacrament. Wherefore what priest so euer hereafter shal come vnto the holy aulter to offer sacrifice, and suspend him selfe from the communiō, be it knowē vnto him, that he is repelled and thrust awaye from the grace of the communion, whereof he hath vnsemely bereued him selfe, (whereby is meant that he standeth excōmunicate) for the space of one yere. For what a sacrifice shall that bee, whereof neither he him selfe that sacrificeth, is known to be partaker? wherefore by all meanes this is to be kepte, that how oftentymes so euer the priest doth sacrifice the body and bloude of Iesus Christ our lorde on the aulter, so oftentymes he receiue and make him selfe partaker of the body and bloude of Christ.

Sacrifice  
taken for  
the Masse.

Here by the word Sacrifice and offering of the sacrifice, the fathers vnderstande the dayly sacrifice of the church, which we call the Masse. For though the word *Missa* be of great antiquitie and many tymes fownde in the fathers, yet they vse more commonly the word Sacrifice. Neither can the enemies of this sacrifice, expounde this canon of the inward sacrifices of a mannes harte, but of that sacrifice, which the priest cometh to the holy aulter to offer, of the sacrifice of the body and bloude of Christ our lorde offered on the aulter, (for so be their wordes) where he receiueth the grace of the holy cōmunion, which is the participation of the body and bloude of our lorde.

This

This much graunted, as by any reasonable vnderstanding it can not be drawen, nor by racking can be stretched to any other sense: we haue here good auctoritie for the hauing of many Masses in one church in one daye. And where as the fathers of that councell allowed many Masses in one daye sayde by one priest, there is no reason, why they shuld not allowe the same sayd by fundry priestes in one daye. If our aduersaries saye, this might haue ben done in fundry places, whereby they may seme to frustrate our purpose touching this article: we answere, that besyde th'approuing of the Masse by the so cōfessed, it were vaine and fryuolouse to imagine such gadding of the priestes from church to church for saying many Masses in one daye. Doubtelesse the fathers of that Tolertane Councell meant of many Masses sayd in one place in a daye, as Leo dyd, for seruing the faithfull peoples deuotion, that resorted to church at fundry houres, as we see the people doo now, that so all might be satisfied. Which shuld not haue ben, if one Masse onely had ben sayde.

If M. Iuell agnise and accepte for good the auctoritie of this Councell, as the church doth, then must he allowe these many thinges, which he and the Sacramentaries to the vttermost of their power and cunning, labour to disproue and deface. First, the blessed sacrifice of the Masse, which the fathers of this councell call the true and singular sacrifice, the sacrifice of the body and bloud of our lord IESVS CHRIST, the sacrifice of the  
body



body and bloud of Iesus Christ our lorde, which the  
 priest offereth on the aulter. Nexte, the truth and  
 reall presence of the body and bloud of our lorde  
 in the sacrifice offered. Then aulter, which this  
 councell calleth diuine or holy, for the diuine and  
 holy thinges on them offered, the body and bloud of  
 Christ. Furthermore, the multitude of Masses in one  
 daye. for they speake of many sacrifices, that is, ma-  
 ny Masses, *plurima sacrificia*. Lastly, priuate Masses.  
 For the wordes *nec ipse sacrificans*, rightly cōstrewed  
 and weighed, importe no lesse. For where as no worde  
 in this decree is vttered, whereby it maye appeare  
 the people to be of necessitie requyred to receiue, if  
 the priestes had receiued them selues at euery Masse,  
 no faulte had ben fownde. And if the people had  
 receiued without the priestes, in this case it had ben  
 reason, this decree shuld other wise haue ben ex-  
 pressed. And so it is cleare, that at that tyme priuate  
 Masses were sayde and done.

Now if M. Iuell refuse and reiecte the auctoritie  
 of the church represented in that councell, then he  
 geueth vs a manifest notice, what marke we ought  
 to take him to be of. Then may we saye vnto him  
 the wordes of S. Paul. *Nos talem consuetudinem non ha-*  
*bemus, nec ecclesia Dei.* We haue no such custome, nei-  
 ther the church of God hath not, to condemne the  
 church. And in this case he must pardon vs, if accor-  
 ding to the precepte of Christ, for that he will not  
 heare the church, we take him for no better, then a  
 bethen and a publican.

Or that

Or that Images were then set vp in the Churches, to the intent the people might worship them.

*Iuell.*

Of Images. ARTICLE. XIII.

**T**hat Images were set vp in churches within syx hundred yeres after Christ, it is certaine, but not specially either then, or since, to the intent the people might worship them. The intēt and purpose hath ben farre other, but right godly, as shall be declared. Wherefore the imputing of this entēt to the catholike church, is both false, and also sclaunderouse. And because for the vse of images, these newe maisters charge the church with reproche of a newe deuise, breache of Gods cōmaundemēt, and idolatrie: I will here shewe, first, the Antiquitie of Images, and by whom they haue ben allowed, Secondly, to what entent and purpose they serue, Thirdly, how they maye be worshiped without offence.

Concerning the Antiquitie and originall of images, they were not first inuented by man, but commaunded by God, brought into vse by tradition of the Apostles, allowed by auctoritie of the holy fathers and all councelles, and by custome of all ages sith Christes being in the earth. When God would the Tabernacle with all furniture thereto belonging to be made, to serue for his honour and glorie, he commaunded Moses among other thinges to make two Cherubins of beaten golde, so as they might couer bothe sydes of the propitiatorie, spreading abroad their whinges and beholding them selues one an other, their faces tourned toward the propitiato-

Antiqui-  
tie of Ima-  
ges.

Exod. 25.

Pp

rie, that



Cap. 9.  
Exod. 37.

Num. 21.

3. Reg. 6.  
2. Paral. 3.

Ezechi. 9.

In cōmē-  
tar. in Eze-  
chielem.  
The signe  
of the  
Crosse cō-  
mēded to  
men by  
gods pro-  
vidence.

rie, that the Arke was to be couered with all. Of those Cherubins S. Paul speaketh in his epistle to the Hebrewes. Which images Beseleel that excellent workeman, made at the commaundement of Moses, according to the instructions by God geuen. A gaine Moses by the commaundement of God made the brasen Serpent, and set it vp on high for the people that were hurt of serpentes in wildernes to behold, and so to be healed. In the temple also that Salomon buylded, were images of Cherubins, as the scripture sheweth. Of Cherubins mention is made in sundry places of the scriptures, specially in Ezechiel the prophet. cap. 41. Iosephus writeth of the same in his third and eight booke *antiquitatum Iudaicarum*. The image of Cherubins representeth angels, and the word is a word of angelical dignitie, as it appeareth by the third chapter of Genesis, where we read that God placed Cherubins before paradise, after that Adam was cast forth for his disobedience.

It were not much besyde our purpose here to rehearse the place of Ezechiel the prophet, where God commaunded one that was clothed in linnen, and had an ynkhorne by his syde, to go through the myddes of Hierusalem, and to prynt the signe of *Tau*, that is the signe of the Crosse (for that letter had the similitude of the Crosse, among the old Hebrewe letters as Saint Hierom witnesseth) in the foreheddes of the men, that moored and made mone ouer all the abominations of that citie.

Touching the signe, Image, or figure of the Crosse in the tyme of the new testament, God semeth by his pro-

his prouidence and by speciall warninges, in sundry reuelatiōs and secrete declaratiōs of his will, to haue commended the same to men, that they shuld haue it in good regard and remembraunce. When Constantine the Emperour had prepared him selfe to warre against *Maxentius* the tyraunt, casting in his mynde the great daungers that might thereof ensue, and calling to God for helpe, as he lookte vp, beheld (as it were in a visiō) the signe of the crosse appearing vnto him in heauen as bright as fyer, and as he was astonished with that straunge sight, he heard a voice speaking thus vnto him. *Constantine in this ouercomme.*

Euseb. ec-  
cles. hist.  
lib. 9. ca. 9

After that Iulian the Emperour had forsaken the profession of Christen Religion, and had done sacrifice at the temples of painyms, mouing his subiectes to doo the like: as he marched forward with his armie on a daye, the droppes of rayne that fell downe out of the ayer in a shewer, fourmed and made tokens and signes of the crosse, both in his, and also in the souldiers garmentes.

ix 1067  
vix.  
Sozomen.  
tripart.  
hist. lib. 5.  
cap. 50.

Rufinus hauing declared the straunge and horrible plagues of God, whereby the Iewes were frayed and letted from their vaine attempte of buylding vp againe the temple at Hierusalem, leaue therero of the Emperour Iulian in despite of the christians obtey- ned: in the ende sayeth, that least those earthquakes and terrible fyers which he speaketh of rayfed by God, whereby as well the work houses, and preparations toward the buylding, as also great multitudes of the Iewes were throwē downe, cast abroad, and destroyed, shuld be thought to happen by chaunce: the

Eccles. hi-  
stor. lib. 10  
in fine.



night following these plagues, the signe of the crosse appeared in every one of their garmētes so euidently, as none to cloke their infidelitie, was able by any kynde of thing to scowre it out and put it awaye.

Histo. tri-  
part. li. 9.  
Cap. 29.

γρᾶμμα-  
τα ἱερο-  
γλυφικά.

When the temples of the painims were destroyed by the christians in Alexandria, about the yere of our lord 390. in the chiefe temple of all, which was of the Idol *Serapis*, the holy and mysticall letters cal- led *ἱερογλυφικά*, by Gods prouidence, were fownde grauen in stones, representing the figure of the crosse, the signification whereof after their interpretation was, life to come. Which thing espyed by the chri- stians and by the painimes present at the spoile, ser- ued maruelously to furtheraunce of the christen faith, no lesse then the inscription of the aulter at Athens,

Act. 17.

*Ignoto Deo, vnto the vnkno wen God*, serued to the same purpose through S. Paules preaching. Which all to- gether was before wrought by Gods holy proui- dence, as Socrates, one of the writers of the ecclesia- sticall stories, reporteth.

Cap. 16.

Eccl. hist.  
lib. 11. ca.  
29. auto-  
re Rufino

Thus it appeareth plainely, how Gods prouidēce hath commended vnto true beleuers, the signe of the crosse. For which cause and for remembraunce of our Redemptiō, it hath ben in olde tyme and all- wayes sithens, much frequented and honoured. For besyde that we reade hereof in Tertullian, who was neare the Apostles tyme in *Apologético*, we finde in the writers of the ecclesiasticall stories, that the Chri- sten people of *Alexandria*, after they had pulled downe and taken awaye the armes and monuments of *Se- rapis* the Idoll, euery man caused the signe of our lordes

lordes crosse in place of them to be paineted and set vp in their postes, entreis, windowes, walles and pillours, that where so euer the eye was tourned, it shuld light on the holy signe of the crosse.

Constantine the Emperour loued and honoured this signe so much, that he caused the same to be paineted in all his flagges and banners of warre, to be stroken in his coines and monneys, to be purtrai- ted in his armes, stutchins and targets. Of this *Aure- lius Prudentius* maketh mention.

*Christus purpureum gemmanti textus in auro,  
Signabat labarum, clypeorum insignia Christus  
Scripserat, ardebat summis crux addita cristis.*

The sense whereof is this much in English. The chiefe bāner which was of purple, had the image of Christ in it wrought in golde and stones. The targets were paineted all ouer with Christ. The Crosse shyned fyerbright in the crestes of their helmettes. That the banner cōmonly borne before the Emperour in warre, in Latine called *Labarum*, was of this sorte, it appeareth by an epistle, that S. Ambrose wrote to Theodosius the Emperour. Neither was the figure of the crosse then onely in flagges and banners, paine- ted, wouen, embrodered, or otherwise wrought, in golde or pretiouse stones: but also made in whole golde and set vpon a long staffe or pole, and borne before men, (as the maner is now in processions) as it se- meth plainly by these verses of *Prudentius*.

*Agnoscas Regina lubens mea signa necesse est,  
In quibus effigies crucis aut gemmata resulget,  
Aut longis solido ex auro praefertur in hastis.*

P p iij

It ho-

Histo. tri-  
part. li. i.  
Cap. 9.

Lib. i. cō-  
tra Sym-  
machum.

Lib. i. epi-  
stol. 19.



It houeth you Madame, that gladly you acknowledge myne enseignes, in which the figure of the Crosse is either glittering in stones, or of whole golde is borne on long staues before vs. This much haue I gathered out of the auncient fathers writings concerning the signe of our lordes crosse, the sight whereof the professours of this newe gospell can not abyde, to the entent the diuersitie of our tyme and of olde tyme maye appeare, to the maners of which for a perfite reformatiō, these preachers would seme to bring the world againe.

Images  
from the  
Apostles  
tyme.

Cōcerning the images of Christ and of his sainctes, that they haue ben greatly esteemed and vsed in houses, churches, and places of prayer from the Apostles tyme foreward, it is so euident, that it can not be denyed. Athanasius writeth that Nicodeme, who came to Iesus by night, made an image of Christ with his owne handes, and that when he laye in his death bedde, he delyuered it to Gamaliel, who was S. Paules scoolemaister. Gamaliel when he sawe he shuld dye, leste it to Iames, Iames leste it to Simon and Zachæus. This image came from hand, to hand by succession, and continewed a long tyme in Hierusalem. From Hierusalem it was caried into Syria, and at length it was brought to the citie Berytus, not farre from Tyre and Sydon. Where how despitefully it was vsed of the Iewes, and what wōders ensued thereupō, who list to knowe, may he reade it largely declared in a litle booke written by Athanasius of that matter.

Cap. 14.

*Eusebius Casariensis* in the seuenth booke of his ecclesiasticall storie, writeth of the auncient image of  
Christ

Christ made in brasse, and of the woman, that was healed by our Sauour of her bloudy flixe, in the citie of *Phœnicia* called *Cæsarea Philippi*, whereof that woman was a citizen. Which image he sayeth he sawe, as likewise the images of Peter and Paul kept by some of olde tyme. And there he cōfesseth, that the images of Peter and Paul and of our Sauour were in his tyme made, and painted in tables and set forth. After Eusebius death Iulian the renegade tooke downe this image of Christ, and set vp his owne in the same place. Which with violent fyer that fell from heauē, was cleft asunder in the brest, the hedde broken of with a peece of the necke, and stickt in the grownde. The rest of it so remayned long after, as a token of lightning and gods displeasur might be reserued. That image of Christ after that the painimes had haled, pulled, broken, and mangled it villainously, by the christiāns was taken vp, set together, and placed in the church, where it is yet reserued, sayeth Socrates of his tyme. Of the miraculouse herbe that grewe at the foote of this image, which after that it had growen, so high, as it touched the images skirtes, takē and ministred was a medecine and present remedie for all diseases, as Eusebius writeth: because it pertaineth not specially to the matter of images, I rehearse nothing.

It is euident by Chrysostomes Masse; that there was some vse of images in the church of Constantinople in his tyme, for he speaketh of the image of the crucifixe. Who so euer is desyrous to see testimonies of the fathers for prouf of images, let him  
read

Lib. 6. tri.  
part. cap.  
41.



read the seuenth generall councell holden in Nicea the citie of Bithynia against Imagebreakers, and there he shall fynde no small number.

I will not let here to recite some, which, so farre as I remember, be not fownde there, every one, one onely excepted, which is of S. Basile, of right good and auncient auctoritie.

In vita  
Geruasij  
et Protasij

Simeon Metaphrastes a greke writer, describing the lyfe of S. Luke th' euangelist, sayeth that he made the images of Christ and of his mother Mary. Sainct Ambrose witnesseth, that in his tyme the Images of the Apostles were vsed in pictures, for where he declareth the maruelous appearing of the holy martyrs *Geruasius* and *Protasius* vnto him in a vision, he sayeth, that a third person appeared with them, that tolde him where their bodyes laye, which semed like to S. Paul the Apostle, as he vnderstoode his face by viewe of his picture.

Gregorie Nyssene S. Basiles brother writing the lyfe of Theodorus the martyr, bestoweth much eloquence in the praise of the church, where his holy relikes were kepte, commending the shape of lyuing thinges wrought by the keruer, the smoothenes of marble poolished like syluer by the mason, the liuely resemblaunce of the martyr him selfe, and of all his worthy actes, expresse and excellently set forth to the eye in imagerie with the image of Christ, by the paynter. In which images he acknowlegeth the fightes of the martyr to be declared no lesse, then if they were described and written in a booke.

Paulinus the bishop of Nola, in his booke that he made

made in verses of the lyfe of Felix the martyr, pray-  
seth the church which the martyrs bodye was layed  
in, for the garnishing of it with painted images in  
bothe sydes, of bothe kindes men and women, the  
one kinde on the one syde, and the other kinde on  
the other syde. Where he speaketh expressely by  
name of the Images of scabbed Iob, and blynde To-  
bye, of fayer Iudith, and great quene Hesther, for so  
he nameth them.

In deci-  
mo Na-  
tali.

Athanasius hath one notable place for hauing the  
Image of our Sauour Christ, which is not cōmon,  
where he maketh Christ and the church, to talke  
together as it were in a dialogue, in *sermone de sanctis  
patribus & prophetis*. The greke may thus be transla-  
ted. *Age (inquit) dic mihi, cur oppugnaris? Oppugnor, (in-  
quit Ecclesia) propter doctrinam Euangelij, quam diligēter  
& accuratē teneo, & propter verum & firmum Pascha  
quod agito, & propter religiosam & puram imaginem  
tuam, quam mihi Apostoli reliquerunt, vt haberem depi-  
ctam arram humanitatis tuæ, in qua mysterium redemp-  
tionis operatus es. Hic Christus, Si propter hoc (inquit) te  
oppugnant, ne grauitē feras, ne vñ animum despōdeas, cum  
scias, si quis Pascha neget, aut imaginem, me eum negatu-  
rum coram patre meo, & electis angelis. Rursus verò qui  
compatitur mecum propter Pascha, conglorificaturum. an-  
non audisti quid Moyse præceperim? Facies, inquam, mihi  
duos Cherubinos in tabernaculo testimonij, scilicet ad præ-  
figurandam meam imaginem, etc.*

The English of this Latine or rather of the Greke  
is this. Come on (quoth Christ to the church) tell  
me, wherefore art thou thus inuaded and vexed? de-

Qq      clare



Q. AN ANSWERE TO

clare me the matter. Forsooth lord (quoth the church)  
I am inuaded and vexed for th'exacte obseruing of  
the gospell, and for the keping of the feast of the  
true and firme Easter, and for thy reuerent and pure  
Image, which thy holy Apostles haue lefte to me by  
tradition, to haue and kepe for a representation of  
thine incarnation. Then (quoth our lord) if this be  
the matter for which thou art inuaded and set against,  
be not dismayed, be of good confort in hart and  
mynde, being assured hereof, that who so denyeth  
Easter, or my \* cleane image, I shall denye him before  
my heavenly father and his chosen Angels. And he  
that suffereth persecution with me for keping of  
Easter, the same shall also be glorified with me. Hast  
not thou heard, what I commaunded Moyses the  
lawegeuer to doo? Make me (sayd I) two Cherubins  
in the tabernacle of the testimony, to be a prefigura-  
tion or foretokening of my image. etc.

Citatur ab  
Adriano  
Papa in  
epistola  
Synodica  
ad Con-  
stātinū &  
Irenen.

Of all the fathers none hath a playner testimonie  
bothe for the vse and also for the worshipping of  
Images, then S. Basile, whose auctoritie for learning,  
wisedom, and holynes of lyfe, besyde antiquitie, is so  
weighty in the iudgement of all men, that all our  
newe maisters layed in balance against him, shall be  
fownde lighter then any fether. Touching this mat-  
ter, making a confession of his faith in an epistle in-  
ueghing against Iulian the renegade, he sayeth thus.  
Euen as we haue receyued our Christian and pure  
faith of God, as it were by right of heretage: right  
so I make my confession thereof to hym, and therein  
I abyde. I belecue in one God father almighty, God  
the fa-

the father, God the sonne, God the holy ghoste. One God (in substance) and these three (in persones) I adore and glorifie. I confesse also the sonnes incarnation. Then afterward saint Mary, who according to the fleshe brought hym forth, calling her *Deiparam*, I reuerence also the holy Apostles, Prophetes, and Martyrs, which make supplication to god for me: that by their mediation our most benigne god be mercifull vnto me, and graunt me freely remission of my synnes. Then this foloweth. *Quam ob causam & historias imaginū illorum honoro. & palam adoro: hoc enim nobis traditum à sanctis Apostolis, non est prohibendum, sed in omnibus ecclesijs nostris eorum historias erigimus.* For the which cause I doo both honour the stories of their images, and openly adore them. For this being delyuered vnto vs of the holy Apostles by tradition, is not to be forbidden. And therefore we set vp in all our churches their stories. Lo M. Iuell here you see a sufficient testimonie, that Images were set vp in the churches long before the ende of your syx hundred yeres, and that they were honoured and worshipped not onely of the simple christē people, but of bishop Basile, who for his excellent learning and wisdom, was renoumed with the name of Great.

Now that there hath ben ynough alleaged for the Antiquitie, originall and approbation of Images, it remayeth, it be declared, for what causes they haue ben vsed in the church. We fynde that the vse of images hath ben brought into the church for three causes. The first, is the benefite of knowledge. For

Three causes  
why  
images  
haue  
ben vsed  
in the  
church

Q q ij the



ON AN ANSWERE TO I M

Ad Sere-  
nū episco-  
pū Mafsi-  
lien. li. 9.  
epistol. 9.

the simple and vnlearned people, which be vtterly ignorant of letters, in pictures doo as it were, reade and see nolesse then others doo in bookes, the mysteries of christen Religion, the actes and worthy dedes of Christ and of his sainctes. What writing performeth to them that reade, the same doth a picture to the simple beholding it, sayeth S. Gregory. For in the same the ignorant see, what they ought to folowe, in the same they reade, which can no letters, therefor Imagerie serueth specially the rude nations in stede of writing, sayeth he.

Pictura lo-  
quēs, poe-  
ma tacēs.

To this S. Basile agreeth in his homilie vpon the forty martyrs. Bothe the writers of stories (sayeth he) and also paineters do shewe and set forth noble dedes of armes and victories, the one garnishing the matter with eloquence, the other drawing it lyuely in tables, and bothe haue styrred many to valiant courage. For what thynges the vtterāce of the storie expresseth through hearing, the same doth the stille picture set forth through imitatio. In the like respecte in olde tyme the worke of excellēt poetes was called a speaking picture, and the worke of payneters, a stille poetrie. And thus the vse and profite of writing and of pictures, is one. For thinges that be read, when as they come to our eares, then we conueigh them ouer to the mynde, and the thinges that we beholde in pictures with our eyes, the same also doo we imbrace in our mynde. And so by these two, reading and painting, we acheue one like benefite of knowledge.

The second cause of the vse of Images, is the styr-  
ring

ring of our myndes to all godlynes. For whereas the affecte and desyre of man is heavy and dull in diuine and spirituall thinges, because the body that is corruptible weigheth downe the mynde when it is set forth before our eyes by images, what Christ hath done for vs, and what the Sainctes haue done for Christ: then it is quickened and moued to the like will of doing and suffering, and to all endeouour of holy and vertuouse life. As when we heare apte and fitte wordes vttered in a sermon or an oration, so when we beholde lookes and gestures liuely expressed in images, we are moued to pitie, to weeping, to ioye, and to other affectes. Wherein verely it hath alwayes ben thought, that paineters haue had no lesse grace, then either oratours or poetes. Sapient. 9

Who listeth to see examples hereof, he may peruse the second Nicene councell, where he shall fynde among other most notable thinges concerning this point, one of saint Euphemia the martyr, an other of Abraham sacrificing his sonne Isaac worthy of euerlasting memorie, that of Asterius the holy bishop, this of Gregory Nyssene, very elegantly described. Virgil maketh Aeneas to weepe, to hope for better fortune, to gather courage of mynde, to take good aduise and order for redresse and helpe of his great calamities, by occasion of beholding a painters worke at Carthago, wherein the bataile of Troye was expressed. Which that wise poete would not haue done, were not that pictures haue great force to moue mennes hartes. Action. 4.

Quide likewise in the epistle of Laodamia to Pro-

chus

29 iij

resilans



*tesilaus* her husband being forth at warres; maketh her so to write of his image, which she had caused to be made of waxe for her conforte in his absence, as it may well appeare, that images haue a meruelouse power to stirre vehement affectes, and to represent thinges absent, as though in maner they were present, in the myndes of the beholders.

Among all other examples for this purpose, that semeth to me most notable, which *Appianus* writeth of *C. Iulius Caesar*. lib. 2. de bellis ciuilib. After that Caesar had ben murdered of the Senatours in the counsaile house, one of his frēdes to shewe the crueltie of the facte to the people, layed Caesars bedde in the open market place, and tooke forth of it his image made of waxe, which represented three and twenty woun- des after a beauly sorte stabde in to his face and all the reste of his body, yet gaping and as it were freshe bleeding. Which which shewe he styrred the people to more wrath and rage, then he could haue done with any oration or gesture. Which was declared forth with. For as soon as the people sawe it, not able to beare their griefe nor staye their furie any longer, wrought great and straunge cruelties against them, that were fownde to haue committed that murder.

The third cause why images haue ben set vp in Churches, is the keeping of thinges in memorie necessary to our salvation. For when we cast our eyes on them, our memorie which otherwise is fraile and weake, gathereth together and embraceth the benefites and merites of our Saviour Christ, and the ver-  
tuouse

tuouse examples of sainctes, which we ought to followe: that if we bee such as they were, we may by gods grace through Christ attaine the blyffe they be in, and with the enioye lyfe euerlasting. And verely they that haue images in regard and reuerence, must be so mynded, as they beholde not onely the thinges by them represented, but also performe the same in dede with most diligent imitation.

And now we are come to declare, how Images maye be worshipped and honoured without any offence. That godly worship which consisteth in spirite and truth inwardly, and is declared by signes outwardly in recongnizing the supreme dominion, which properly of the diuines is called *Latria*: is deferred onely to the blessed Trinitie. As for the holy images, to them we doo not attribute that worship at all, but an inferiour reuerence or adoration, for so it is named. Which is nothing elles, but a recognizing of some vertue or excellencie protested by outward signe, as reuerent kissing, bowing downe, kneeling, and such the like honour. Which kynde of adoration or worship, we fynde in the scriptures oftentimes geuen to creatures. The whole acte whereof is notwithstanding referred not to the images principally, but to the thinges by them represented, as being the true and proper obiectes of such worship. For although the honour of an image passeth over to the originall or first sampler, which the learned call *archetypum*, as S. Basile teacheth: yet that high worship called *Latria*, belongeth onely to the blessed Trinitie, and not to the reuerent images, least we should

How images may be worshipped without offence.

Li. ad Amphilocho. cap. 18.



In questi-  
onib. ad  
Antiochū  
Principē.

shuld seme to be worshippers of creatures and of matters, as of golde, syluer, stones, woodde, and of such other the like thinges. For we adore not images as God, sayeth Athanasius, neither in them doo we put hope of our saluatiō, ne to them doo we geue godly seruice or worship, for so dyd the gentiles: but by such adoration or reuerence, we declare onely a certaine affection and loue, which we beare toward the originalles. And therefore if it happen their figure and shape to be defaced and vndone, we let not to burne the stockes, as very woodde, and being of other stufte, to conuert the same to any vse, it maye serue best for.

S. Gregory prayfing much one *Secundinus*, for that he desyred the Image of our Sauour to be sent vnto him, to th'entent by hauing his image before his eyes, he might the more be stirred to loue him in his hart: after a fewe wordes vttered in this sense, he sayeth further. We knowe thou demaundest not the image of our Sauour to th'entent to worship it, as God: but for the remembrance of the sonne of God, that thou mightest be enkindled with the loue of him, whose image thou desyrest to beholde. And verely we fall not downe before it, as before God. But we adore and worship him, whom through occasion of the image, we remember either borne, or done to death for vs, or sitting in his throne. And whiles we reduce the sonne of God to our memorie by the picture no lesse then by writing, it bryngeth either gladnes to our mynde by reason of his Resurrection, or confort by reason of his Passion.

And

And if men praye kneelyng before any image or triumphant signe of the holy Crosse, they worship not the woodde or stone figured, but they honour the highest God. And whom they can not beholde with senses, they reuerence and worship his image representing him according to auncient Institution, not resting or staying them selues in the image, but transferring the adoration and worship to him that is represented. Thus farre S. Gregorie.

Much might be alleaged out of the fathers concerning the worshipping of Images, but this may suffice. And of all this one sense redowndeth, that what reuerence, honour, or worship so euer is applyed to Images, it is but for remembrance, loue and honour of the primitives or originalles. As when we kyss the gospel booke, by that token we honour not the parchement, paper and incke, wherein it is written, but the gospel it selfe. And as Iacob, when he kyssed his sonne Iosephes cote embrewed with kyddes blood, holding and embracing it in his armes, and making heauy mone ouer it, the affection of his loue and sorowe rested not in the cote, but was directed to Ioseph him selfe, whose infortunat death (as he thought) that blouddy cote represented: So Christen men shewing tokens of reuerence, loue and honour before the Image of Christ, of an Apostle, or Martyr, with their inward recognition and deuotion of their hartes, they staye not their thoughtes in the very Images, but deferre the whole to Christ, to the Apostle, and to the Martyr, geuing to ech one in dewe proportion, that which is to be geuen, putting

Gen. 37.

Rr difference



AN ANSVERE TO

difference betwen the almighty Creator and the creatures, finally rendring all honour and glory to God alone, who is maruelous in his sainctes. Such worshipping of Images is neither to be accompted for wicked, nor to be dispyed, for the which we haue the testimonies of the auncient fathers, bothe Grekes and Latines: vnto which further auctoritie is added by certaine generall Councelles, that haue condemned the brekers and impugners of the same.

*Well.*

*Or that the laye people was then forbydden to reade the word of God in their owne tonge.*

Of the peoples reading the Bible in their owne tonge.

ARTICLE. XV.

**T**Hat the laye people was then forbidden to reade the word of God in their owne tonge, I fynde it not. Neither doo I fynde, that the laye people was then, or at any other tyme commaunded to reade the word of God in their owne tonge being vulgare and barbarous. By vulgare and barbarous tonges, I vnderstand, as before, all other, besyde the three learned and principall tonges, Hebrew, Greke and Latine. Which as they were once natie and vulgare to those three peoples, so now to none be they natie and vulgare, but common to be attained by learning for meditation of the scriptures, and other knowledge.

Three sundry opinions concerning the scriptures to be had in a vulgare tonge.

They that treat of this Article, concerning the hauing of the scriptures in a vulgare tonge for the laytie to reade, bee of three sundry opinions. Some iudge it to be ytterly vnlawfull, that the Bible be trans-

be translated into any tonge of the commō people. Some thinke it good it be translated, so that respecte be had of tyme, and of place, and of persones. Some be of the opinion, that the holy scriptures ought to be had in the mother and native tonge of euery nation, without any regard of tyme, place, or persones. The first opinion is holden of fewe, and commonly mysliked. The third is maineteined by all the sectes of our tyme, the Swenkfeldians excepted, who would the scriptures to be in no regard. The second is allowed best of those that seme to be of most wisdom and godlynes, and to haue most care for the helth of the church, who haue not seuered the selues from the faith which hath continued from the beginning. Here that I saye nothing of the first opinion, as they of the third reprove the moderation of the second, so they of the second, can not allowe the generalitie of the third.

That the scriptures be not to be set forth in the vulgare tonge to be reade of all sortes of people, euery parte of them, without any limitation of tyme, place, and persones, they seme to be moued with these cōsideratiōs. First, that it is not necessary. nexte, that it is not conuenient. thirdly, that it is not profitable. Fouerthly, that it is dangerous and hurtefull. And lastly, although it were accorded the common people to haue libertie to reade the Bible in their owne tonge, yet that the translations of late yeres made by those that haue diuided them selues from the catholike church, be not to be allowed as worthely suspected, not to be sownde and assured.

Rr ij First,

Five cōsiderations  
vwhy the  
scriptures  
are not to  
be set  
forth for  
all sortes  
of people  
to read  
the vwith  
out limita-  
tion.



## AN ANSWERE TO

Lib. 1. ad-  
uersus he-  
reles. ca. 4

Prologo  
in expla-  
tionem  
Psal.

First, that the common people of all sortes and degrees, ought of necessitie to reade all the holy scriptures in their owne tonge, they saie, they could neuer fynde it hytherto in the same scriptures. Irenæus writeth, that the Apostles preached to the aliâtes and barbarous people the faith of Christ, euē to those, that were aliâtes and barbarous in lāguage, and sayeth that hauing heard the gospell preached, they beleued in Christ, and keping the order of tradition which the Apostles delyuered vnto them, had their saluatiō and faith written in their hart without prynte, penne, or ynke, and vtterly without letters. And further he sheweth, that if the Apostles had leste to vs no scriptures at all, yet we shuld be saued by the traditiō, which they leste to thē, whō they cōmitted their churches vnto, as many natiōs of aliantes be saued by the same.

Hilarius likewise declaring that the mysterie of Gods will, and th'expectatiō of the blessed kingdom, is most and chiefly preached in the three tonges, in which Pilate wrote on the Crosse, our lord Iesus Christ to be king of the lewes: confesseth notwithstanding that many barbarous nations haue attained and gotten the true knowledge of God, by the preaching of the Apostles, and the faith of the churches remayning amongst them to that daie. Whereby he doth vs to vnderstand, that the vnlearned barbarous peoples had their faith without letters or writing, whereof they had no skill, by tradition and preaching, as well as the other nations, who were holpen by the benefite of the learned tonges, Hebrew, Greke and Latine.

That

That it is not conuenient nor seemely, all sortes of persons without exception to be admitted to the reading of the holy scriptures, I neede to saye nothing, euery reasonable man may easily vnderstand the causes by him selfe. This is certaine, diuerse chapters and stories of the olde testament, conteine such matter, as occasion of euill thoughtes is like to be geuen, if women, maydens, and young men be permitted to reade them. Gregorie Nazianzene, whom the grekes called the diuine, sayeth, moued with great considerations, that it is not the parte of all persons to reason of God and of godly thinges, neither behoofull the same be done in all tymes and places, nor that all thinges touching God be medled withall. Which aduertisement taketh no place, where all be admitted to the curiouse reading of the scriptures in their owne vulgare tonge.

all diu  
of the  
script

Lib. i. The  
ologia.

And the scripture it selfe (saye they) sheweth plainly, that of couenience the scriptures ought not be made common to all persons. For Christ affirmeth the same with his owne wordes, where he sayeth to his Apostles. *Vnto you it is geuen to knowe the secretes of the kingdom of God: but to other in parables, that when they see, they shuld not see, and when they heare, they shuld not vnderstande.* They to whom it is geuen to knowe these secretes, be none other then the Apostles and their successours or disciples. They to whom this is not geuen, but must learne parables, be they, for whom it were better to be ignorant of the mysteries, then to knowe them, least they abuse them, and be the more grievously condemned, if they sette

Lucas 8.



little by them, which we see commonly done among the common people.

Vide Hila-  
rium in  
Psal. 2.

It is reported by sundry auncient writers of great auctoritie, that among the people of Israel, the seventy Elders onely could reade and vnderstande the mysteries of the holy bookes, that we call the Bible. For whereas the letters of the Hebrew tongue haue no vocalles, they onely had the skill to reade the scripture by the consonantes: and therby the vulgare people were kepte from reading of it, by speciall providence of God, as it is thought, that pretiouse stones shuld not be caste before swyne, that is to saye, such as be not called thereto, as being for their vnreuerent curiositie and impure life, vnworthy.

Bernard.  
Super ca-  
tica.

Here I nede not to spende tyme in reherfing the manifold difficulties of these holy letters, through which the reading of them to the simple and vnlearned people, hauing their wittes exercised in no kynde of learning, their myndes occupied in worldly cares, their hartes caryed away with the loue of thinges they luste after, is not very profitable. As the light shyneth in vaine vpon blinde eyes (sayeth a holy father) so to no purpose or profite is the labour of a worldly and naturall man taken for the attaining of thinges that be of the spirite. Verely emōges other, this incōmoditie is sene by dayly experience hereof to procede, that of the people, such as ought of right to take lest vpon them, be now become censours and iudges of all, despyfers of the more parte, and which is common to all heretikes, mockers of the whole simplicitie of the church, and of all those thinges,

things, which the church useth as pappe or mylke to nourrishe her tender babes withall that it were better for them not to reade, then by reading so to be puffed vp and made insolent. Which euill cometh not of the scripture, but of their owne malice and euill disposition.

.f. 127.2  
.f. 128.2  
.f. 129.2

4

The dangers and hurtes which the common peoples reading of the scriptures in their owne language bryngeth, after the opinion of those that reprove the same, be great, sundry and many. I will here, as it were but touche a fewe of them, leauing the whole matter it selfe to the iudgement of the church. First, seing the poyson of heretikes doth most infecte the common people, and all heretikes drawe their venyme out of the Bible vnder pretence of gods worde: it is not thought good by these men, to lette euery curiouse and busie body of the vulgar sorte, to reade and examine the Bible in their common language. Yet they would not the learned, discrete and sober laye men to be imbarred of that libertie.

De trinitate li. 2.

Againe if heresie spring of wrong vnderstanding, not of the scriptures, (as Hilarius sayeth, heresie is of vnderstanding, not of scripture, and the sense not the worde is a crime) who shall sooner fall into heresie, then the common people, who can not vnderstande that they reade? verely it seemeth a thing hard to beleue, that the vnlearned people shuld vnderstande that, which the best learned men with long studie and great traueill can scarcely at length attein.

Whereas Luther would the scriptures to be translated into euery vulgare tonge, for that they be  
lyght



2. Pet. 3.  
1. Tim 1.  
2. Cor. 4.

lyght and easie to vnderstande, he is confuted by the scripture it selfe. For both S. Peter, and also S. Paul, acknowledge in them to be great difficulties, by occasion whereof some misconstrue the to their owne damnation, some vnderstande not what thinges they speake, nor of what thinges they affirme, and to some the gospell that S. Paul preached is hydden, euen to them which perishe. If the scriptures were playne, how erred Arius? how Macedonius? how Eunomius? how Nestorius? how many mo, men of great learning? specially seing they all tooke occasion of their errors of the scripture not rightly vnderstanded?

Luther sayeth that S. Hierome was overseen in the vnderstanding of the scripture, that S. Augustine erred in the same, that S. Ambrose, Cyprian, Hilary, Basile, and Chrysostome, the best learned doctours of Christes church, were oftentimes deceiued. And yet in the preface of his booke *de captiuitate Babilonica*, he speaketh of them very honorably, and graunteth, that they haue laboured in the lordes vineyarde worthely, and that they haue employed great diligence in opening the scriptures. If these being of so excellent learning after long exercise in the holy letters, after long studie and watche, after long and feruent prayer, after mortification of them selues, and purgation of carnall affections were deceiued, as he witnesseth: how can he saye they are cleare, plaine and easie to be vnderstanded? And if these worthy fathers were deceiued in one pointe or two, is it not likely the common people may be deceiued in many, specially their diligece and study not being comparable

parable to theirs, and their lyues not being such, as the cleannesse of their inward affectes might lighten their vnderstanding, and the appointing of god might teach them.

And least all the vnlearned laye people shulde seme hereby vtterly reiected from hope of vnderstanding gods worde without teaching of others, it may be graunted, that it is not impossible, a man (be he neuer so vnlearned) exercised in long prayer, accustomed to feruent contemplation, being brought by God into his inward cellares, may from thence obtaine the true vnderstanding and interpretation of the holy scriptures, no lesse then any other, alwaies brought vp in learning. Of what sorte S. Antony that holy and perfecte man the Eremite of Egypte, was. Who, as saint Augustine writeth, without any knowledge of letters, both canned the scriptures by hart with hearing, and vnderstode them wisely with thynking. And that holy man, whom S. Gregorie speaketh of, who lying bedred many yeres for siknes of body, through earnest prayer and deuout meditation, obtained helth of mynde, and vnderstanding of the scriptures, neuer hauing learned letters, so as he was able to expounde them to those that came to visite him, who comming vnto him with pretence to bring conforte, through his heauenly knowledge, receiued conforte. But among the people how great number is there of lewed loselles, gluttons and dronkerds, whose bealy is theire God, who folowe their vnruely lustes: is it to be thought this sorte of persones may without meditation and exercise of prayer

So pearse

Prologo  
in libros  
de doctri-  
na Chri-  
stiana.



## AN ANSWERE TO

perse the vnderstanding of the scriptures, and of those holy mysteries, which god hath hidden (as Christ confesseth) from the learned and wise men?

Matth. 22.  
The gos-  
pellers di-  
uided in  
to cōtra-  
rie sectes

And whereas learned men of our tyme be diuided into cōtrarie sectes, and write bitterly one against an other, eche one imputing to other mistaking of the scriptures, if amongst them who would seme to be the leaders of the people, be controuersies and debates about the vnderstanding of the scriptures: how may the common people be thought to be in safe case out of all danger of errours, if by reading the Bible in their owne tonge, they take the matter in hande?

If any man thinke, I sclaunder them, for that I saye they be diuided into cōtrary sectes, let him vnderstand, their owne countrie men, I meane them of Germanie, and speciaall setters forth of this newe doctrine, report it in their bookes, and complaine lamentably of it. Namely *Nicolaus Amstdorffius* in his booke intituled, *Publica confessio purae doctrinae euangelij etc.* Also *Nicolaus Gallus*, in his booke of *Theses and Hypotyposes*: who acknowlegeth the strifes and debates that be amongst them, to be not of light matters, but of the high articles of christian doctrine. For euen so be his wordes in Latine. *Non sunt leues inter nos concertationes, de rebus leuibus, sed de sublimibus doctrinae Christianae articulis, de lege & euangelio, etc.* The same man in the last leafe of his forsayde booke, with great vehemencie reporteth, *haereses permultas esse praemantibus, plerasque etiamnum habere in calamo*, that very many herelies be already in hande, and many as yet sticke

sticke in the penne, as though he meant, they were ready to be set forth.

Of late there haue ben put out in printe two great bookes, one by the Princes of Saxonie, the other by the Erles of Mansfeld, chiefe maineteiners of the Lutheranes: in which be recited eleuen sectes, and the same as detestable heresies condemned. they are contained in this cataloge or rolle. *Anabaptistæ, Seruetiani, Antinomi, Iesuitæ, Osiadrini, Melächthonici, Maioristæ, Adiaphoristæ, Suencfeldiani, Sacramentarij*. Albeit the Iesuites haue wrong to be numbred among them. This much is confessed of the sectes and controuersies of our newe gospellers by their owne princes, that stande in defence of the confession of Auspurg, and by two of the Lutherane superintendentes.

No man hath so exactly declared to the world the number and diuersitie of the sectes of our tyme, which hath sprong of Martin Luther, as Fridericus Staphylus, a man of excellent learning, one of the Emperours counsaile that now is, who might well haue knowledge herein, for as much as he was a diligent student ten yeres at Wittenberg among the chiefe doctors of them, and for that tyme was of their opinion, and afterward by consyderation of their manifold disagreeinges and contētions within the selues, induced to discredite the, and through the grace of God reduced to a whole mynde, and to the catholike faith, and now remayneth a perfecte member of the church. This learned man in his Apologie sheweth, that out of Luther haue sprong three diuerse heresies or sectes. the Anabaptistes, the Sa-

Frideric<sup>us</sup>  
Staphyl<sup>us</sup>.

Si ij cramenta-



Protestan  
tes.

Protestan  
tes diui-  
ded into  
twenty  
Sectes.

Similitude  
of the

Valdenses

cramentaries, and the Confessionistes, who made confession of their faith in open diete before the Emperour Charles, the princes and states of Germanie at Auspurg, *anno domini*. 1530. and for protestation of the same there, are called Protestantes. Now he proueth further by testimonie of their owne writings, that the Anabaptistes be diuided into six sectes, the Sacramentaries into eight sectes, the Confessionistes and they which properly are called protestates, into twenty sectes, euery one hauing his proper and particular name to be called and knowen by. This lamentable diuision of learned men into so many sectes in the countries where the gospell (as they call it) hath these forty yeres and is yet most busely handled, may be a warning to the gouernours of Christendome, that they take good aduise-ment, how they suffer the rude and rashe people, to haue the scriptures common in their owne tonge.

The perill of it is knowen by sundry examples bothe of tymes past, and also of this present age. For out of this roote hath sprong the secte of the *Valdenses*, otherwise called *Pauperes de Lugduno*. For Valdo a merchant of Lyons their first author, of whom they were named *Valdenses*, being an vnlearned laye man, procured certaine bookes of the scripture to be translated into his owne language, which when he vsed to reade and vnderstoode not, he fell into many errors. Of the same wellspring yssued the fylthie puddels of the sectes called *Adamites* or *Picardi*, *Begardi*, and *Turkelupini*, and of late yeres besyde the same secte of *Adamites* newly reuiued, also the Anabaptistes, and

and Suenkfeldians. Wherfor that edicte or proclamation of the worthy Princes *Ferdinando* and *Elizabeth* kyng and Quene of Spayne, is of many much commended, by which they gaue streight commaundement, that vnder great penalties, no man shuld translate the Bible into the vulgare Spanish tōge, and that no man shuld be fownde, to haue the same translated in any wise. These and the like be the reasons and consyderations, which haue moued many men to thinke, the setting forth of the whole Bible, and of euery parte of the scripture in the vulgare tonge, for all sortes of persons to reade without exception or limitation, to be a thing not necessary to saluation, nor otherwise conuenient, nor profitable, but contrarywise dangerous and hurtefull.

Yet it is not meant by them, that the people be kepte wholly from the scripture, so as they reade no parte of it at all. As the whole in their opinion is too strong a meate for their weake stomakes, so much of it they may right holesomely receiue and brooke, as that which pertaineth to pietie and necessary knowledge of a christen man. Wherein they would the examples of the olde holy fathers to be folowed. S. Augustine hath gathered together into to one booke, all that maketh for good lyfe out of the scriptures, which booke he intituled *Speculū*, that is to saye, a myrrour or a looking glasse, as *Possidonius* witnesseth in his lyfe. S. Basile hath set forth the like argument almost in his fouerscore moral rules pertaining all together to good manners. S. Cyprian also hath done the like in his three bookes *ad Quirinum*.

What partes of the scriptures appertaine to the people to knowe,

¶ Such



Such godly bookes they thinke to be very profitable for the simple people to reade. But how much and what partes of the scripture the common people may reade for their conforte and necessary instruction, and by whom the same may be translated: it belongeth to the iudgement of the churche. Which church hath already condemned all the vulgare translations of the Bible of late yeres, for that they be founde in sundry places erroneous, and parcial in fauour of the heresies, which the translatours mainteine. And it hath not onely in our tyme condemned these late translations, but also hytherto neuer allowed those fewe of olde tyme. I meane S. Hieromes translation into the Dalmaticall tonge, if euer any such was by him made, as to some it semeth a thing not sufficiently proued: And that, which before S. Hierome Viphilas an Arian bishop made and commended to the nation of the Gothes, who first inuented letters for them, and proponed the scriptures to them translated into their owne tonge, and the better to bring his Ambassade to the Emperour Valens to good effecte, was perswaded by the heretikes of Constantinople and of the courte there, to forsake the catholike faith, and to communicate with the Arians, making promise also to trauaile in brynging the people of his cuntrye to the same secte, which at length he performed most wickedly.

As for the church of this land of Britaine, the faith hath continewed in it thirten hundred yeres vntill now of late, without hauing the Bible translated into the vulgare tonge, to be vsed of all in common.

mon. Our lord graunt, we yelde no worse soules to God now hauing the scriptures in our owne tonge, and talking so much of the gospell, then our auncesters haue done before vs. This Iland sayeth Beda (speaking of the estate the church was in at his dayes) at this present, according to the number of bookes that Gods lawe was written in, doth serche and cōfesse one and the selfe same knowlege of the high truth, and of the true highte, with the tonges of fīue nations, of the Englishe, the Britons, the Scottes, the Pighthes, and the Latines, *Quæ meditatione scripturarum ceteris omnibus est facta cōmunis*. Which tonge of the Latines (sayeth he) is for the studie and meditation of the scriptures made common to all the other. Verely as the Latine tonge was then commō to all the nations of this lande being of distincte languages, for the studie of the scriptures, as Beda reporteth: so the same onely hath alwayes vntill our tyme, ben common to all the cowntries and nations of the Occidentall or West church for the same purpose, and thereof it hath ben called the Latine church.

Wherefore to conclude, they that shewe them selues so earnest and zelous for the translation of the scriptures into all vulgare and barbarous tonges, it behoueth the after the opiniō of wise mē to see, first, that no faultes be fownde in their translations, as hytherto many haue ben fownde. And a small faulte committed in the handling of Gods worde, is to be taken for a great crime. Nexte, that for as much as such translations pertain to all christen people, they be referred to the iudgement of the whole church  
of euery



# AN ANSWERE TO

Præfatio-  
ne in Eze-  
chielem.

1. Cor. 8.

of euery language, and commended to the layetic by the wisdom and auctoritie of the clergie hauing charge of their soules. Furthermore that there be some choise, exception, and limitation of tyme, place, and persons, and also of partes of the scriptures, after the discrete ordinaunce of the lewes. Amongest whom it was not lafull, that any man shuld reade certaine partes of the Bible, before he had fulfilled the tyme of the priestly ministerie, which was the age of thirtie yeres, as S. Hierome wittesth. Lastly, that the seeing forth of the scriptures in the common language, be not commended to the people as a thing vtterly necessary to saluation, least thereby they condemne so many churches, that hytherto haue lackt the same, and so many learned and godly fathers, that haue not procured it for their flockes, finally, all that haue gonne before vs, to whom in all vertue, innocencie, and holynes of lyfe, we are not to be compared. As for me, in as much as this matter is not yet determined by the church, whether the common people ought to haue the scriptures in their owne tonge to reade and to heare, or no, I desyne nothing. As I esteeme greatly all godly and holosome knowledge, and wishe the people had more of it, then they haue, with charitie and meekenesse: so I would, that these note talkers of gods worde, had lesse of that knowledge, which maketh a man to swell, and to be proude in his owne conceite: and that they would depely weigh with them selues, whether they be not conteyned within the lystes of the saying of S. Paul to the Corinthians, *If any man thinke that he knoweth any thing,*

thing, he knoweth nothing yet as he ought to knowe. God graunt all our knowledge be so ioyned with meekenesse, humilitie and charitie, as that be not iustly sayd of vs, which S. Augustine in the like case sayde very dreadfully, to his dere frende Alipius. *Surgunt indocti, & cœlum rapiunt, & nos cum doctrinis nostris sine corde, ecce vbi volutamur in carne & sanguine?* Confess. lib. 8. ca. 8

The vnlearned and simple aryse vp, and catche heauen awaie from vs, and we with all our great learning voyed of heart, lo where are we wallowing in fleshe and bloude?

Or that it was then lawfull for the priest, to pronounce the wordes of Consecration closely and in silence to him selfe. Inell.

Of secrete pronouncing the Canon of the Masse.

A R T I C L E X V I.

**T**He matter of this article is neither one of the highest mysteries, nor one of the greatest keyes of our religion. how so ever Maister Iuell pleaseth him selfe with that reporte, thinking thereby to impaire the estimation of the catholike church. The diuersitie of obseruation in this behalfe, sheweth the indifferencie of the thing. For elles if one maner of pronouncing the wordes of consecration had ben thought a necessarie point of religion, it had ben every where vniforme and invariable. That the breade and wyne be consecrated by the wordes of our lord, pronounced by the priest, as in the person of Christ, by ver-

Tt

tue



tue of which through the grace of the holy ghoste, the breade and wyne are chaunged into our lordes body and bloude: this thing hath in all tymes, and in all places, and with consent of all inuariably ben done, and so beleued. But the manner of pronouncing the wordes, concerning silence or open vterance, according to diuersitie of places, hath ben diuerse.

The manner of pronouncing the consecration in the Greke and latine churches diuers. In libello de Sacramento Eucharistiae.

The grekes in the East church have thought it good to pronounce the wordes of consecration, *clara voce*, as we finde in Chrysostomes Masse, and as Bessarion writeth, *alta voce*, that is, plainely, out alowde, or with alowde voice. *Sacerdos alta voce iuxta Orientalis Ecclesiae ritum Verba illa pronunciat, hoc est corpus meum, &c.* The priest (sayeth Bessarion) after the rite or maner of the east church pronounceth with a lowde voice those wordes, *this is my body, &c.*

Which maner of lowde pronouncing was thought good to be vsed in the Greke church, as it may be gathered by that Bessarion writeth (who being a Greke borne and brought vp in learning amongst the Grekes knewe rightwell the order of that church) to the intent the people might therby for the better mainetenaunce of their faith, be styrred and warned to geue tokē of cōsent and of beleefe thereto: when the priest (sayeth he) pronounceth those wordes with a lowde voice, the people standyng by, *in vtraque parte*, that is, first, at the consecration of the body, and agayne at the consecration of the bloude, answereth amen: as though they sayde thus, truly so it is, as thou sayest. For where as Amen is  
an ad-

an aduerbe of affirming in Hebrue, in Greke it signifieth so much as truly. And therefore the people answering Amen, to those wordes, verely saie they, these giftes sette forth are the body and bloude of Christ. So we beleue, so we confesse. This farre Befarion.

It is declared by Clement, *lib. 8. constitur. Apostolicarum*, that the people sayde *Amen*, when the wordes of consecration had ben pronounced. Whereby we vnderstande, that order to haue ben taken by the Apostles. The same custome also maye be gathered out of S. Ambrose, who sayeth thus. *Dicit tibi sacerdos, corpus Christi, & tu dicis, Amen, hoc est verum, quod confitetur lingua teneat affectus. de sacramētis lib. 4. ca. 5.* The priest sayeth, the body of Christ, and thou sayest, *amen*, that is to saye, true. Holde with thy harte, that which thou confessest with thy tonge. He sayeth hereof likewise, *de ijs qui initiantur mysterijs. cap. 9.* *Frustrā ab illis responderetur Amen, &c. Amen* is answered in vaine by them, who dispute against that, which is receiued, sayeth Leo.

Serm. 6.  
de ieiunio  
7. mensis

And that the people shuld geue their consent and applie their faith to this truth without error and deceite, and that by saying Amen, they shuld then beleue and confesse the breade and wine to be made the body and bloude of Christ, when it was made in deede, and not elles, for so were it a great error: for this cause Iustinian the Emperour made an ordinaunce, that the bishoppes and priestes shuld to this intēt pronouce their seruice plainely, distinctly, and so, as it might be vnderstanded, that the people

De eccle-  
siasticis di-  
uersis ca-  
pitulis. cō-  
stitut. 122

Tt ij might



might answer Amen, (wich is to be referred to eche parte of the seruice, but specially to the consecration) that they might beleue and confesse it was the body and bloude of Christ, when it was in deede, and not so confesse, when it was not, which might happen, if they hearde not the wordes of consecratio plainly pronounced. And hereunto specially that Constitution of Iustinian is to be restrayned, as pertainig onely to the Greke church, wherein he lyued, and not to be stretched further to serue for proufe of all the seruice to be had and sayde in the vulgare tonge in the West church, as to that purpose of our newe teachers it is vntuly alleaged.

Now in this West church, which is the latine church, the people hauing ben sufficiently instructed touching the beleefe of the body and bloude of our lord in the Sacrament: it hath ben thought by the fathers conuenient, the wordes of consecration to be pronounced by the priest closely and in silence, rather then with open voice. Wherein they had speciall regarde to the dignitie of that high mysterie. And doubteles for this point they vnderstoode, as Saint Basile writeth, that the Apostles and the fathers which at the begynning made lawes for the order of Ecclesiasticall thinges, maineteined the mysteries in their due auctoritie, by keping them secrete and in silence. For it is not (sayeth he) any mysterie at all, which is brought forth to the popular and vulgar cares, whereof he wrote very truly before. *Ei quod publicatum est, & per se apprehendi*

Lib. de spi-  
ritu fan-  
do. ca. 17.

*prehendi potest, imminere contemptum. Ei vero quod remotum est ac rarum, etiam naturaliter quodammodo esse coniunctam admirationem.* That, what is done openly and made common, and of it selfe maye be attained, it is like to come in contempte and be dyspyled. But what is kepte farre of, and is sildom gotten, that euen naturally in maner is neuer without wondering at it. And in such respecte Christ gaue warning, that pretiouse stones be not strewed before hogges.

If in the olde lawe priestes were chosen (as Saint Ambrose writeth) to couer the arke of the Testament, because it is not lawfull for all persones to see the deapth of mysteries: If the sonnes of Caath by Gods appointment dyd onely beare the arke and those other holy thinges of the Tabernacle, on their shulders, when so euer the children of Israel remoued and marched forward in wildernes, being closely folded, and lapte within vailes, courteines and palles, by the priestes: and might not at no tyme touche nor see the same vpon payne of death, which were but figures of this: how much more is this high and worthy mysterie to be honoured with secretnes, closenes, and silence?

For this cause as they reporte, sayeth Carolus Magnus that noble, vertuouse and learned Emperour, wryting to his Schoolemaister Alcuinus our cowntrie man, and first teacher of Philosophie in Paris, it is become a custome in the church, that the Canon and consecration be sayde by the priest secretly, that those wordes so holy and pertainig

woyl

Tr iij to so

Nume. 4.  
Vide Ori-  
genē ho-  
mil. 5. in  
Numer.  
cap. 4.

In frag-  
mēto Ca-  
roli Mag.  
de ritib.  
veteris  
ecclesie,



to so great a mysterie, shuld not growe in contēpte; whiles all in maner through common vse bearing them awaye, would syng them in the high wayes, in the stretes, and in other places, where it were not conuenient. Whereof it is tolde, that before this custome was receiued, shepherdes, when they sang them in the felde, were by Gods hande strooken. Luther him selfe in *præceptorio*, is much against them, that would haue the Canon of the Masse to be pronouncēd with a lowde voice for the better vnderstāding.

vvhat per  
sons the  
primitiue  
church  
excluded  
frō presen  
ce of the  
sacramēt.

Tractatu  
in Ioan. II

The fathers of the primitiue churche had this Sacrament iu such reuerence and honour, that they excluded some sortes of faithfull people, from being present at the celebration of it, thinking them vnworthy not onely to heare the mysticall wordes of consecration pronouncēd, but also to see the formes of the outward elementes, and to be in the churche, whiles that most holy Sacrifice was offered. They were these, *Cathechumeni*, *Energumeni*, and *pœnitentes*. The first were learners of our beleeefe, who as they were daily instructed, beleued in Christ, and as Saint Augustine writeth, bare Christes crosse in their forehead, and marked them selues with the same. The second were such, as notwithstanding they had ben christened, yet for the inconstancie of their mynde, were vexed with vncleane sprites. The third sorte were they, who for their synnes committed, had not yet made an ende of doing their open penaunce. All these were iudged by the gouernoures of the churche at the begynning vnworthy to be present at these holy mysteries.

Now

Now if this great reuerence towards the ho y  
 thinges, in them was iustly praised, the admitting  
 of all sortes of people not onely to be present and  
 to beholde the same, but also to heare and vnder-  
 stande the wordes of consecration, (that hath thus  
 allwaies ben honoured with silence and secretnes)  
 can not seme to wise, zelouse and godly men a thing  
 commendable: specially in these tymes, in which  
 the holy Christen discipline of the churche, is loo-  
 sed and vtterly shaken of, and no difference nor  
 accompte of any diuersitie made between the perfite  
 and godly people, and them, that ought to doo open  
 penance, that be possessed with deuilles, and be in-  
 famouse for heynouse and notoriousse crimes com-  
 mitted. Where as in olde tymes, when by holesom  
 discipline the faithfull people were kepte in godly  
 awe and obedience, that prayer also which was  
 sayde ouer the oblation before consecration, was  
 pronounced closely and in silence, and therefore it  
 was called of the latines, *secreta*, of the Grekes  
*mystica oratio*, meaning thereby, that it  
 ought not to be vttered openly  
 and made common.

Or that





Inell.

Or that the priest had then authoritie, to offer vp  
Christ vnto his father.

Of the priestes authoritie to offer vp Christ to his father.

ARTICLE XVII.

Three-  
fold obla-  
tion of  
Christ.



CHRIST is offered vp to his father after  
three maners. figuratiuely, truly with  
bloud shedding, and sacramentally or my-  
steically. In figure or signification, he was  
offered in the sacrifices made to God bothe in the  
tyme of the lawe of nature, and also in the tyme of  
the lawe written. And therefore Saint Iohn calleth  
Christ the lambe, which was killed from the begyn-  
ning of the world, meaning in figure. The sacrifices  
of Abel, Noe, and Abraham, and all those of the  
people of Israel commaunded by the lawe of Moses,  
figured and signified Christ. For which respecte  
chiefly, the law is reported of Saint Paul, to haue the  
shadowe of the good thinges to come. S. Augustine  
writing against Faustus the heretike, sayeth: *Testa-  
menti veteris sacrificia omnia multis & varijs modis v-  
num sacrificium, cuius nunc memoriam celebramus, signi-  
ficauerunt.* All the sacrifices of th' olde testament, lig-  
nified by many and sundry waies this one sacrifice,  
whose memorie we doo now celebrate. And in an  
other place he sayeth, that in those fleshely sacrifices,  
there was a signification of Christes fleshe, which he  
shuld offer for synnes, and of his bloude, which he  
shuld shedde for the remission of our synnes.

Agnus oc-  
cillus est  
ab origi-  
ne mundi.  
Apoca. 13.  
Heb. 10.  
Lib. 6. ca. 5

De fide ad  
Petrū dia-  
conum,  
cap. 16.

Truly and with bloude shedding, Christ was offe-  
red on the Crosse in his owne persone. where of S.  
Paul

Paul sayeth: *Christ gaue him selfe for vs, that he myght redeme vs from all iniquitie: And againe: Christ hath loued vs, and hath delyuered him selfe for vs an oblation and sacrifice to God into a swete sauour.* Tit. 2.  
Ephes. 5.

Sacramentally or in mysterie, Christ is offered vp to his father in the dayly sacrifice of the church vnder the forme of breade and wine, truly and in dede, not in respecte of the maner of offering, but in respecte of his very body and bloude really (that is in dede) present, as it hath ben sufficiently proued here before.

The two first maners of the offering of Christ, our aduersaries acknow ledge and cōfesse. The third they denye vtterly. And so they robbe the church of the greatest treasure it hath or may haue, the body and bloude of our Saviour Christ once offered vpon the crosse with painefull suffering for our redemption, and now daily offered in the blessed Sacrament, in remembraunce. For which we haue so many proues, as for no one point of our Christen religion moe. And herein I am more encombred with store, then straightened with lacke, and doubt more what I may leaue, then what I may take.

Wherefor thinking it shall appeare to the wise more skille to shewe discretion in the choise of places, rather then learning in recitall of number, though we are ouer peartely thereto prouoked by M. Iuelles vaunting and insolent challenge: I intend herein to be shorte, verely shorter, then so large a matter requireth: and to bring for proufe a fewe such authorities, I meane a fewe in respecte of the multitude

V v

that



that might be brought) as ought in euery mannes iudgement to be of great weight and estimation.

The scripture it selfe ministring euident proufe for the oblation of Christ to his father by the priestes of the newe testament, in the Institution of this holy Sacrament, in the figure of Melchisedech, and in the prophecie of Malachie the prophete: the authorities of the fathers neded not to be alleged, were not the same scripture by the ouerthwarte and false interpretations of our aduersaries wrested and tour-  
ned to a cōtrary sense, to the horrible seducing of the vnlearned. For where as the holy Euangelistes re-  
porte, that *Christ at his last supper tooke breade, gaue thanks, brake it, and sayde, this is my body, wiche is ge-  
uen for you: Againe, this is my bloude wiche is shedde for you in remission of synnes*: By these wordes, being wordes of sacrificing and offering, they shewe and set forth an oblation in acte and dede, though the terme it selfe of oblation or sacrifice be not expressed. Albe it to some of excellent knowledge, *datur* here soun-  
deth no lesse, then *offertur* or *immolatur*, that is to saye, is offered or sacrificed, specially the additiō *pro vobis*, withall cōsydered. For if Christ sayde truly, (as he is truth it selfe, and guile was neuer fownde in his mowth) then was his body presently geuen and for vs geuen, at the tyme he spake the wordes, that is, at his supper. For he sayde, *datur*, is geuen, not *dabitur*, shall be geuen: And likewise was his bloude shedde in remissiō of synnes, at the tyme of that supper: for the texte hath *funditur*, is shedde. But the geuing of his body for vs, and the shedding of his  
bloud

Luc. 22.

bloud in remissio of synnes, is an oblatio of the same; ergo Christ offered his body and bloude at the supper. And thus *datur*, signifieth here as much as *offertur*.

Now this being true, that our lord offered him selfe vnto his father at his last supper, hauing geuen commaundement to his Apostles to doo the same that he there dyd, who then he ordeined priestes of the newe testament, saying *doo this in my remembraunce*, as Clement doth plainly shewe. *lib. 8. Apostolicarum constitut. cap. vltimo*: the same charge pertaineing nolesse to the priestes that be now the successours of the Apostles in this behalfe, then to the Apostles them selues: it doth right well appeare, how so euer M. Iuell assureth him selfe of the contrary, and what so euer the deuill hath wrought and by his ministers taught against the sacrifice of the Masse, that priestes haue auctoritie to offer vp Christ vnto his father.

That Christ offered him selfe to his father in his last supper, and that priestes by those wordes, *Doo this in my remembraunce*, haue not onely auctoritie, but also a speciall commaundemēt, to doo the same, and that the figure of Melchisedech, and the prophetic of Malachie pertaineth to this sacrifice, and maketh proufe of the same: let vs see by the testimonies of the fathers, what doctrine the Apostles haue lefte to the churche.

*Eusebius Casariensis* hath these wordes. *Horrorem afferentia mensæ Christi sacrificia supremo Deo offerre, per eminentissimum omnium ipsius Pontificem edocti sumus.*

De demonstrat. Euāgeli. lib. 1. cap. 10.

We are taught (sayeth he) to offer vnto our supreme God the sacrifices of Christes table, which



## AN ANSWERE TO

cause vs to tremble and quake for feare, by his bishop highest of all. Here he calleth Christ in respect of his sacrifice, Gods bishop highest of all bishops, the sacrifices of Christes table he calleth, the body and bloud of Christ, because at the table in his last supper he sacrificed and offered the same, and for that it is his very body and very bloud, imaginatio onely, phantasie, and figure set aparte, he termeth these sacrifices, as comonly the auncient fathers doo, horrible, causing trembling and feare. And where as he sayeth we haue ben taught to offer these sacrifices to God, doubteles he meaneth by these wordes of Christ: *Doo this in my remembraunce, this is my body, which is geuen for you: this is my bloud, which is shedde for you.* Clement in his eight booke often cited, speaking of the sacrifice offered by the Apostles, commonly addeth these wordes, *secundum ipsius ordinacionem*, or, *ipso ordinante*: Whereby he confesseth it to be Christes owne ordinance.

Ioan. 10.

That Christ sacrificed him selfe at his supper, Hesy chius affirmeth with these wordes. *Quod Dominus iussit (Leuit. 4.) vt sacerdos vitulum pro peccato oblaturus, ponat manum super caput eius, & iugulet eum coram Domino, Christum significat, quem nemo obtulit, sed nec immolare poterat, nisi semetipsum ipse ad patiendum tradidisset. Propter quod non solum dicebat, Potestatem habeo ponendi animam meam, & potestatem habeo iterum sumendi eam: sed & praeueniens semetipsum in caena Apostolorum immolauit, quod sciunt, qui mysteriorum percipiunt virtutem.* That our lord commaunded (sayeth he the priest which shuld offer a calfe for synne, to put his hand vpon

vpon his hedde, and to sticke him before our lord, it signifieth Christ, whom no man hath offered, neither could any man sacrifice him, excepte he had delyuered him selfe to suffer. For the which he sayde not onely, *I haue power to laye downe my soule, and I haue power to take it agayne*: But also preuenting it, he offered vp him selfe in sacrifice in the supper of the Apostles, which they knowe, that receiue the vertue of the mysteries. By these wordes of Hesychius we learne, that Christ offered and sacrificed his body and blood twise. First in that holy supper vnbloudely, when he tooke bread in his hādes and brake it, etc. Without diuision of the sacrifice, for it is but one and the same sacrifice: And afterward on the crosse, with shedding of his bloude, and that is it he meaneth by the word preuenting.

Ioan. 10.

And at the same very instant of tyme, (which is here further to be added as a necessary point of Christen doctrine) whe must vnderstād, that Christ offered hem selfe in heauen inuisibly (as concerning man) in the sight of his hauenly father, and that frō that tyme foreward that oblation of Christ in heauen was neuer intermitted, but continewed allwaies for our attonement with God, and shall without ceasing endure vntill the ende of the worlde. For as S. Paul sayeth, *Iesus hath not entred into temples made with handes, the samplers of the true temples, but into heaue it selfe, to appeare now to the countenance of God for vs*. Now as this oblation and sacrifice of Christ endureth in heauen continually, for as much as he is rysen from the dead and ascended into heauen with

Heb. 9.



that body which he gaue to Thomas to fee'e, bring-  
gig in thither his bloud, as Hesychius sayeth, and bea-  
ring the markes of his woondes, and there appea-  
reth before the face of God, with that thorne prikte,  
naileboarded, sperepearfed, and other wise woounded,  
rent, and torne body for vs: (whereby we vnder-  
stand the vertue of his oblation on the crosse euer  
enduring, not the oblation it selfe with renewing  
of payne and sufferance continewed) so we doo  
perpetually celebrate this oblation and sacrificing of  
Christes very body and bloud in the holy Masse, in  
remembraunce of him, commaunded so to doo  
vntill his comming.

Wherein our aduersaries so foolishly as wicked-  
ly, scoffe at vs, as though we sacrificed Christ agay-  
ne, so as he was sacrificed on the crosse, that is, in  
bloudy maner; But we doo not so offer or sacri-  
fice Christ againe, but that oblation of him in the  
supper, and oures in the Masse, is but one oblation,  
the same sacrifice, for this cause by his diuine ordi-  
naunce lefte vnto vs, that as the oblation once made  
on the crosse continually endureth and appeareth  
before the face of God in heauen for our behalfe,  
continewed not by newe suffering, but by perpe-  
tuall intercession for vs: So the memorie of it may  
euer vntill his second comming be kepte amongst  
vs also in earth, and that thereby we may apply  
and bring vnto vs through faith the great bene-  
fites, which by that one oblation of him selfe on  
the crosse, he hath for vs procured, and daily doth  
procure.

Now

Now for further proufe of the offering and sacrificing of Christ, of those wordes of our lord, *Doo this in my remembraunce*, to recite some testimonies of the fathers: First, Dionysius Saint Pauls scoler, and bishop of Athenes, writeth thus. *Quocirca reuerenter simul & ex Pontificali officio, post sacras diuinorum operum laudes, quod hostiam salutare, quæ super ipsum est litet, se excusat, ad ipsum primò decenter exclamans, Tu dixisti: Hoc facite in meam commemorationem.* Wherefore the bishop (sayeth he) reuerently, and according to his bishoply office, after the holy prayes of Gods workes, he excuseth him selfe, that he taketh vpon him to offer that helthfull sacrifice, which is aboue his degree and worthynes, crying out first vnto him in seemely wise, lord thou hast comaunded thus, saying, *Doo this in my remembraunce*. By these wordes he confesseth, that he could not be so hardy, as to offer vp Christ vnto his father, had not Christ him selfe so comaunded, when he sayde, *Doo this in my remembraunce*. This is the doctrine touching this article that S. Paul taught his scolars, which M. Iuell denyeth.

Ecclesiast.  
hierarch.  
cap. 3.

Irenæus receiued the same from Saint Iohn the Euangelist by Polycarpus Saint Iohns scoler. He declareth it with these wordes. *Eum, qui ex creatura panis est, accepit, & gratias egit, dicens, Hoc est corpus meum. Et calicem similiter, qui est ex creatura, quæ est secundum nos, suum sanguinem confessus est, & noui testamenti nouam docuit oblationem, quam Ecclesia ab Apostolis accipiens, in vniuerso mundo offert Deo. De quo in duodecim prophetis Malachias sic præsignificauit,*  
Non

Libro 4.  
cap. 32.



Malac. i.

*Non est mihi voluntas in vobis dicit Dominus exercituum: & munus non suscipiam de manu vestra.* He tooke that which by creation is bread, and gaue thanks, saying, this is my body. And likewise the cuppe, full of that creature, which is here with vs, and confessed it to be his bloud, and thus taught the newe oblation of the newe testament, which the churche receiuing of the Apostles, doth offer to God through the whole worlde, whereof Malachie one of the twelue prophetes dyd prophecie thus. *I haue no lyking in you, sayeth our lord almighty, neither will I take sacrifice of your handes: because from the rising of the sunne to the going downe of the same, my name is glorified among the nations, and incense is offered to my name in euery place, and pure sacrifice, for that my name is great among the nations.* What can be vnderstanded by this newe oblation of the newe testament other, then the oblation of that, which he sayde to be his body, and confessed to be his bloude. And if he had offered bread and wine onely, or the figure of his body and bloud in bread and wine, it had ben no newe oblation. for such had ben made by *Melchisedech* long before. Neither can the prophecie of Malachie be vnderstanded of the oblation of Christ vpon the crosse, for as much as that was done but at one tyme onely, and in one certaine place of the world, in *Golgotha* a place without the gates of *Ierusalem* neare to the walles of that citie. Concerning the sacrifice of a contrite and an humbled heart, and all other Sacrifices of our

our deuotion, that be mere spirituall, they can not be called the newe oblation of the Newe testament, for as much as they were done as well in the olde testamēt as in the newe, neither be they all together pure. Wherefore this place of Irenæus, and also the prophēcie of Malachie, wherewith it is confirmed, must nedes be referred to the sacrifice and oblation of the body and bloud of Christ dayly throughout the whole world offered to God in the Masse, which is the externall Sacrifice of the church and proper to the newe testament: which, as Irenæus sayeth, the church receiued of the Apostles, and the Apostles of Christ.

Now let vs heare what S. Cyprian hath written to this purpose. Because his workes be common, to be shorter, I will rehearse his wordes in English. If in the Sacrifice, which is Christ, none but Christ is to be folowed, soothly it behoueth vs to obey and doo that, which Christ dyd, and cōmaunded to be done. For if Iesus Christ our lord and God, very he him selfe be the high priest of God the father, and him selfe first offered sacrifice to God the father, and cōmaunded the same to be done in his remēbraunce: verely that priest doth occupie the office of Christ truly, who doth by imitation the same thing that Christ dyd. And then he offereth to God the father in the church a true, and a perfite sacrifice, if he begynne to offer, right so as he seeth Christ him selfe to haue offered. This farre S. Cyprian. How can this Article be auouched in more plaine wordes? he sayeth that Christ offered him selfe to his father in his

Lib. 2.  
epist. 4.

Xx

supper,



supper, and likewise commaunded vs to doo the same.

Here we haue proued, that it is lawfull, and hath alwaies from the begynning of the newe testament ben lawfull for the priestes to offer vp Christ vnto his father, by the testimonies of three holy martyrs, two Grekes, and one Latine, most notable in sundry respectes, of antiquitie, of the rome they bare in Christes church, of learning, of constancie, of faith steadfastly kepte to death, suffered in places of fame and knowledge, at Paris, at Lions, at Carthage.

Our aduersaries crake much of the sealing vp of their newe doctrine with the bloud of such and such, who be writtē in the booke of lyes, not in the booke of lyfe, whom they will nedes to be called martyrs. Verely if those Moonkes and freres, Apostates and renegates, wedded to wiues, or rather (to vse their owne terme) yoked to sisters, be true martyrs: then must our newe Gospellers pull these holy fathers, and many thousandes mo, out of heauen. For certainly the faith, in defence of which either sorte dyed, is vtterly contrary. The worst that I wishe to them, is, that God geue them eyes to see, and eares to heare, and that he shut not vp their hartes, so as they see not the light here, vntill they be throwen awaye into the owtward darkenes, where shall be weeping and grynting of teeth.

Matt. 23.

Leauing no small number of places, that might be recited out of diuerse other doctours, I will bring two of two worthy bishops, one of Chrysostome, the other of S. Ambrose, confirmig this truth. Chrysostomes wordes be these. *Pontifex noster ille est, qui*  
hostiam

*hostiam mundantem nos obtulit: ipsam offerimus & nunc, quæ tunc oblata quidem, consumi non potest. Hoc autem quod nos facimus, in commemorationem fit eius, quod factum est. Hoc enim facite, inquit, in mei cōmemorationem.* He is our bishop, that hath offered vp the hoste, which cleanseth vs. The same doo we offer also now, which though it were then offered, yet can not be consumed. But this that we doo, is done in remembrance of that, which is done. For doo ye this sayeth he, in my remembrance. S. Ambrose sayeth thus. *Vidimus principem Sacerdotum ad nos venientem, vidimus et audiimus offerentem pro nobis sanguinem suum: sequamur ut possimus, Sacerdotes, ut offeramus pro populo sacrificium, etsi infirmi merito, tamen honorabiles sacrificio. Quia etsi Christus non videtur offerre, tamen ipse offertur in terris, quando Christi corpus offertur.* We haue sene the prince of priestes come to vs, we haue sene and heard him offer for vs his bloud: Let vs that be priestes folowe him, as we maye, that we may offer sacrifice for the people, being though weake in merite, yet honorable for the sacrifice. Because albeit Christ be not sene to offer, yet he is offered in earth, when the body of Christ is offered. Of these our lordes wordes, *which is geuen for you, and, which is shedde for you and for many,* Here S. Ambrose exhorteth the priestes, to offer the body and bloud of Christ, for the people. And willeth them to be more regarded, then commonly they be now a dayes, for this sacrifices sake, though otherwise they be of lesse deserte.

Now for proufe of the sacrifice and oblation of Christ, by the doctoures mynde vpon the figure of

Xx ij

Melchi-

Chrysost.  
in epist. ad  
Heb. Ho-  
mil. 17.

In Psalm.  
38.



# AN ANSWERE TO

Lib. 2.  
epist. 3.

*Melchisedech*: first S. Cyprian sayeth thus. *Qui magis sacerdos Dei summi, quam Dominus noster Iesus Christus, qui sacrificium Deo patri obrulit, et obtulit hoc idem, quod Melchisedech, id est, panem & vinum, suum scilicet corpus & sanguinem.* Who is more the priest of the highest God, then our lord Iesus Christ, who offered a sacrifice to God the father, and offered the selfe same, that *Melchisedech* dyd, that is, bread and wine, that is to saye, his owne body and bloud. S. Hierome in an epistle that he wrote for the vertuouse women *Paula* and *Eustochium*, to *Marcella*, hath these wordes, *Recurre ad Genesim & Melchisedech regem Salem. Huius principem inuenies ciuitatis, qui iam in typo Christi panem & vinum obtulit, & mysterium christianum in Saluatoris sanguine & corpore dedicauit.* Retourne to the booke of Genesis, and to *Melchisedech* the king of Salem. And thou shalt fynde the prince of that Citie, who euen at that tyme in the figure of Christ offered bread and wine, and dedicated the mysterie of Christians in the body and bloud of our Sauour. Here this learned father maketh a plaine distinction between th'oblation of the figure, which was bread and wine, and the oblation of the truth, which is the mysterie of Christen people, the bloud and the body of Christ our Sauour. Of this S. Augustine speaketh largely in his first sermon vpon the 33. Psalm. and in the 17. booke *de ciuitate Dei*, cap. 20. Of all other Oecumenius speaketh most plainly to this purpose vpon this place of S. Paul alleaged out of the Psalm, *Tu es Sacerdos in eternum secundum ordinem Melchisedech.* Thou art a priest for euer after the

the order of Melchisedech. his wordes be these. *Significat sermo, quod non solum Christus obtulit incruentam hostiam (siquidem suum ipsius corpus obtulit) Verum etiam qui ab ipso fungentur sacerdotio, quorum Deus Pontifex esse dignatus est, sine sanguinis effusione offerent. Nam hoc significat (in eternum.) Neque enim de ea quæ semel a Deo facta est oblatio et hostia, dixisset in eternum, sed respiciens ad præsentis sacrificos, per quos medios Christus sacrificat & sacrificatur, qui etiam in mystica cœna modum illis tradidit huiusmodi sacrificij.* The meaning of this place is (sayeth he) that not onely Christ offered an unbloody sacrifice, for he offered his owne body, but also that they which after him shall doo the office of a priest (whose bishop he vouchesaueth to be) shall offer without shedding of blood. For that signifieth the word (*for euer.*) For concerning that oblation and sacrifice which was once made by God, he would neuer saye, (*in eternum*) *for euer.* But (he sayd so) having an eye to those priestes that be now, by the mediation of whom Christ sacrificeth and is sacrificed, who also in his mysticall supper taught them by tradition the maner of such a sacrifice.

Concerning the prophetic of Malachie for proufe of this oblation, though the place of Irenæus aboue recited may stand in stede of many auctorities, yet I will not lette to rehearse the sayings of a father or two, for confirmation of this Article. Chrysostom sayeth very plainly, *In omni loco sacrificium offertur nomini meo, & sacrificium purum. Vide quàm luculenter quancumque dilucide mysticam interpretatus est mensam, quæ est incruenta hostia, In every place a sacrifice shall be*

In Psal. 95



offered to my name, and that a pure sacrifice. See how plainly and clearely he interpreted the mysticall table, which is the vnbloudy sacrifice.

Cap. 9.

Saint Augustine hath many euident sayinges touching this matter in his workes. One shall suffice for all which is in a litle treatise he made *contra Iudeos*, vttered in these wordes. *Aperite oculos tandem aliquando, & videte ab Oriente sole vsque ad Occidentem, non in vno loco, vt vobis fuit constitutum, sed in omni loco offerri sacrificium christianorum, non cuilibet Deo, sed ei, qui ista prädixit, Deo Israel.* Open your eyes at last you lewes, and see that from the ryling of the sunne to the setting, not in one place, as it was appointed to you, but in euery place the sacrifice of the Christen people is offered, not to euery God, but to him that prophesied of these thinges before, the God of Israel. And euen so with that protestation which saint Augustine made to the lewes, I ende this tediousse matter consisting in maner altogether in allegations to M. Iuell. Open open your eyes at last M. Iuell, and see how all the holy and learned fathers, that haue preached the faith of Christ from the ryling of the sunne to the setting, haue taught this doctrine, by word and writing leste to the posteritie, that they which vnder Christ doo vse the office of a priest after the order of Melchisedech, haue not onely autoritie, but also expresse commaundement, to offer vp Christ vnto his father. The proufe of which doctrine, although it depend of the weight of one place, yet I haue thought good to fortifie it with some good number, that it may the better appear to be a  
most

most vndoubted truth, not moued greatly with the blame of tediousnes, where no thanks are sought, but onely defence of the catholike Religion is intended.

Or that the priest had then an<sup>e</sup>toritie to communicate and receiue the Sacrament for an other, as they doo.

Iuell.

Of the priestes saying Masse for an other.

ARTICLE XVIII.

**V**hat you would saye M. Iuell, I wote not, what you saye, well I wote. Verely we do not communicate ne receiue the Sacrament for an other. Neither hath it euer ben taught in the catholike church, that the priest receiue the Sacrament for an other. We receiue not the Sacrament for an other, no more then we receiue the Sacrament of Baptisme, or the Sacrament of penance, or the Sacrament of Matrimonie, one for an other. In dede the priest sayeth Masse for others, where he receiueth that he hath offered, and that is it you meane I gesse: In which Masse being the externall sacrifice of the Newe testament, according vnto Christes institution, the thing that is offered, is such, as maketh our petitions and requestes acceptable to God, as S. Gyprian sayeth, *In huius (corporis) presentia non superuacue mendicant lachryme venia.* In the presence of this body teares craue not forgiveness in vaine.

The priest receiueth not the Sacramēt for an other.

In sermone de cena domini.

That the oblatiō of the Masse is done for others then for the priest alone which celebrateth, it may suffice.



In Acta.  
homil. 11.

sufficiently be proued by an hundred places of the fathers, the matter being vndoubted, two or three may suffice. First Chrysostom writeth thus in an homelie vpon the Actes. *Quid dicis? in manibus est hostia, & omnia proposita sunt bene ordinata: adsunt angeli, adsunt archangeli, adest filius Dei, cum tanto horrore adstant omnes, adstant illi clamantes omnibus silentibus, & putas simpliciter hac fieri? Igitur & alia simpliciter, & quæ pro ecclesia, & quæ pro sacerdotibus offeruntur, & quæ pro plenitudine ac vbertate? absit. Sed omnia cum fide fiunt.*

What sayest thou hereto? the hoste is in the priestes handes, and all thinges set forth are in due order. The Angels be present, the Archangels be present, the sonne of God is present. Whereas all stand there with so great feare, whereas all they stand there crying out to god, and all other holde their peace, thinkest thou these thinges be done simply and without great cause? Why then be those other thinges done also simply, bothe the thinges which are offered for plentie and abundaunce? God forbidde, but all thinges are done with faith. Saint Ambrose in his funerrall oration made of the death of Valentinian the Emperour, calling the Sacrament of th'altier the holy and heauenly mysteries, and the oblation of our mother (by which terme he vnderstandeth the church) sayeth, that he will prosecute the godly soule of that Emperour with the same. This father writing vpon the 38. Psalme, exhorteth priestes to folowe Christ, that as he offered for vs his bloud, so priestes offer sacrifice for the people. his wordes be these, *Vidimus principem sacerdotum, etc.* We haue seene the prince of priestes

the church, for  
the priestes, for

control of  
the church  
-imoban

of priestes cōming vnto vs, we haue sene and hearde him offering for vs his bloud. Let vs that be priestes, folowe as we can, so as we offer sacrifice for the people, though weake in merite, yet honorable for the sacrifice, etc.

That the oblatiō of the Masse is profitably made for others, S. Gregorie witnesseth very plainely, *homilia, 37. expounding the place of S. Luke. cap. 14. alio- qui legationem mittens, ea quæ pacis sunt postulat.* Elles he sendeth forth an ambassade, and sueth for peace. Hereupon he sayeth thus. *Mittamus ad Dominum legationem nostram, flendo, tribuendo, sacras hostias offerendo. Singulariter namque ad absolutionem nostram, oblata cum lachrymis & benignitate mentis, sacri altaris hostia suffragatur.* Let vs send to our lord our Ambassade, with weeping, geuing almose, and offering of holy hostes. For the hoste of the holy aulter (that is the blessed Sacrament) offered with teares and with the mercifull bountie of our mynde, helpeth vs singularly to be assoyled. In that homilie he sheweth, that the oblation of Christes body in this Sacrament present, which is done in the Masse, is helpe and cōfort not onely to them that be present, but also to them that be absent, bothe quicke and dead, which he proueth by examples of his owne knowledge. Who so listeth to see antiquitie for proufe hereof, and that in the Apostles tyme bishops and priestes in the dredfull sacrifice offered and prayed for others, as for euery state and order of men, and also for holesomnesse of the ayer, and for fertilitie of the frutes of the earth, etc. Let him reade the eight booke of the constitu-



AN ANSWERE TO  
tions of the Apostles set forth by Clement.

*Inell.*

*Or that the priest had then auctoritie to applye the  
Vertue of Christes death and Passion to any man by the  
meane of the Masse.*

Of the application of the benefites of Christes death to others  
by meane of prayer in the Masse.

ARTICLE. XIX.

*vvhath ap-  
plyeth the  
priest vn-  
to vs in  
the Masse*

**H**e vertue of Christes death and passion  
is grace and remission of synnes, the ap-  
peacing of Gods wrath, the recōciliation  
of vs to God, delyueraunce from the de-  
uill, hell and euerlasting damnation. Our aduersaries  
imputing to vs, as though we sayde and taught, that  
the priest applyeth this vertue, effecte and merite  
of Christes death to any man by the meane of the  
Masse, either belye vs of ignoraunce, or sclaunder vs  
of malice. Verely we saye not so. Neither doth the  
priest applye the vertue of Christes passion to any  
man by the meane of the Masse. He doth but applie  
his prayer and his intent of oblation, beseeching al-  
mighty God to applye the merite and vertue of his  
sonnes death, (the memorie whereof he celebrateth  
at the Masse), to them, for whom he prayeth.

It is God and none other, that applyeth to vs re-  
mission of synne, the priest doth but praye for it, and  
by the commemoration of his sonnes death, moueth  
him to applye. So as all that the priest doth, is but  
by waye of petition and prayer, leauing all power  
and auctoritie of applying to God, which prayer is  
to be beleued to be of most force and efficacie, when  
it is

it is worthely and deuoutly made in the Masse: in the which the priest beareth the person of the whole church, and offereth his prayer in the sacrifice, wherein the church offereth Christ, and it selfe through Christ to God. Which his prayer and deuout seruice he besecheth to be offered vp by the handes of Angelles vnto the high aulter of God, in the sight of the diuine maiestie. Of what stréngth prayer made at the Masse is, the holy bishop and martyr S. Cyprian witnesseth, where he sayeth. In the presence of this Sacrament teares craue not in vayne, and the sacrifice of a cōtrite harte, is neuer denyed his request.

Sermone  
de cœna  
Domini.

*Or that it was then thought a sounde doctrine, to teache the people, that the Masse ex opere operato, That is, euen for that it is sayde and donne, is able to remoue any parte of our sinne.*

Iuell.

Of opus operatum, vvhath it is, and vvhether it remoue synne.

A R T I C L E. X X. :

**I**N dede the doctrine vttered in this Article is false, and derogatorie to the glorie of our Sauour Christ. For thereby the honour of Christes sacrifice, whereby he hath once satisfied for the synnes of all, shuld be trāsferréd to the worke of the priest, which were great wickednes and detestable blasphemie. And therefore we will not requyre M. Iuell to yelde and subscribe vnto this Article. For we graunt, this was neuer thought a sounde doctrine within syx hūdred yeres of Christes Ascensio, nor shall be so thought within syx thousand yeres after the same of any man of

Y y ij      sounde



## AN ANSWERE TO

sounde beleefe. Neither hath it ben at any tyme taught in the catholike church, how so euer it liketh our aduersaries to charge the scolasticall doctours with the sclaunderous reporte of the contrary. For it is Christ onely and none other thing, that is able to remoue our synnes, and that hath he done by the sacrifice of his body once done vpon the crosse. Of which sacrifice once performed vpon the crosse with shedding of his bloud, this vnbloudy sacrifice of the aulter, which is the daily sacrifice of the church, commonly called the Masse, is a samplar, and a commemoration, in the which we haue the same body that hanged on the crosse. And whereas we haue nothing of our selues, that we maye offer vp acceptable to God: we offer this his sonnes body as a most acceptable sacrifice, beseeching him to looke not vpon our worthynes, our acte or worke: but vpon the face of Christ his most dere sonne, and for his sake to haue mercie vpon vs.

Howe the  
Masse is  
vaileable  
*ex opere  
operato.*

And in this respecte we doubt not this blessed sacrifice of the Masse to be vaileable and effectuell, *ex opere operato*, that is, not as M. Iuell interpreteth, for that the Masse is sayde and done, referring *opus operatum* to the acte of the priest, not so: but for the worke wrought it selfe, which god him selfe worketh by the ministerie of the priest, without respecte had to his merite, or acte, which is the body and bloud of Christ. Which when it is according to his commandement offered vp to god, is not in regard of our worke, but of it selfe, and of the holy Institution of his onely begoten sonne, a most acceptable sacrifice to

fice to him, both for quicke and deade, where there is no stoppe nor lette to the cōtrarie on the behalfe of the receiuer. The dead, I meane such onely, as through faith haue recommended them selues to the redēptiō wrought by Christ, and by this faith haue deserued of God, that after their departure hēce, as S. Augustine sayeth, this sacrifice might profite them.

But to speake of this matter more particularly and more distinctly, the terme Masse maye be taken two wayes. Either for the thing it selfe which is offered, or for the acte of the priest in offering of it. If it be taken for the thing it selfe that is offered, which is the body of Christ, and is in this respecte of the scolasticall doctours called *opus operatum*: no man can iustly denye, but that it remoueth and taketh awaie synne. For Christ in his fleshe crucified is our onely sacrifice, our onely price, our onely redēption, where by he hath merited to vs vpon the crosse, and with the price of his blood hath bought the remission of our synnes. and S. Iohn sayeth, he is the propitiatiō for our synnes. So Oecumenius sayeth. *Caro Christi est propitiatorium nostrarum iniquitatum*. The fleshe of Christ is the propitiatiō for our iniquities. And this not for that it is offered of the priest in the Masse specially, but for that he offered it once him selfe with sheddīg of his blood vpon the crosse for the redemption of all. Which oblation done vpon the Crosse, is become a perpetuall and continuall oblation not in the same maner of offering, but in the same vertue and power of the thing offered. For since that tyme the same body of Christ appearing alwaies before the face

Masse ta-  
ken twayes.

1. Cor. 6 et  
7.  
Tit. 2.  
Apoc. 14.  
1. Ioan. 3.  
In 1. cap.  
ad Roma-  
nos.

Y y iij of god



# AN ANSWERE TO

of God in heauen, presenteth and exhibiteth it selfe for our reconciliation. And likewise it is exhibited and offered by his owne commaundement here in earth, in the Masse, where he is both priest and sacrifice, offerer and oblation, though in mysterie and by waie of commemoration, that thereby we may be made partetakers of the reconciliation performed. And so it is a sacrifice in very dede propitiatorie, not for our acte or worke, but for his owne worke already done and accepted. To this onely we must ascribe remission and remouing of our synnes.

If the terme Masse be taken for the acte of the priest, in respecte of any his onely doing, it is not able to remoue synne. For so we shuld make the priest gods peere, and his acte equall with the passiō of Christ, as our aduersaries doo vniustly sclaunder vs. Yet hath the Masse vertue and effecte in some degree, and is acceptable to god, by reason of the oblation of the sacrifice, which in the Masse is done by the offerer, without respect had to Christes institution, euen for the faithfull prayer and deuotion of the partie that offereth, which the scoole doctours terme *ex opere operantis*. For then the oblation semeth to be most acceptable to god, when it is offered by some that is acceptable. Now the partie that offereth is of two sortes. The one offereth immediatly and personally. the other offereth mediatly, or by meane of an other, and principally. The first is the priest that consecrateth, offereth and receiueth the Sacrament, who so doth these thinges in his owne person, yet by gods auctoritie, as none other in so offering is

ring is concurrent with him. The partie that offereth mediately or by meane of an other and principally, is the church militant, in whose person the priest offereth, and whose minister he is in offering. For this is the Sacrifice of the whole church. The first partie that offereth, is not alwayes acceptable to God, neither alwaies pleaseth him, because oftentimes he is a synner. The second partie that offereth, is evermore acceptable to God, because the church is alwayes holy, beloued, and the onely spoose of Christ. And in this respect the Masse is an acceptable service to god, *ex opere operantis*, and is not without cause and reason called a sacrifice propitiatorie, not for that it deserueth mercie at gods hand of it selfe, as Christ doth, who onely is in that principall and speciall sorte a sacrifice propitiatorie: but for that it moueth god to geue mercie and remission of synne already deserued by Christ. In this degree of a sacrifice propitiatorie, we may put prayer, a cōttite harte, almose, forgeuing of our neighbour, etc. This may easely be proued by the holy fathers.

Origens wordes be very plaine. *Si respicias ad illam commemorationem, de qua dicit Dominus, Hoc facite in meam commemorationem, inuenies, quod ista est commemoratio sola, quæ propitium faciat Deum.* If thou looke to that commemoration, whereof our lord sayeth, *Doo this in my remembraunce, or in commemoration of me:* thou shalt fynde, that this is the onely commemoration, that maketh god mercifull. Saint Augustine sayeth thus. *Nemo melius præter martyres meruit ibi requiescere, vbi & hostia Christus est, & sacerdos, scilicet, vt pro-*

In Leuit.  
Hom. 13.



Sermone  
11. de Sā.  
812.

AN ANSWERE TO

*Vt propitiationem de oblatione hostie consequantur.* No man hath deserued better, then the martyrs to rest there, where Christ is bothe the hoste and the priest, (he meaneth to be buried vnder the altar) to the intent they might attaine propitiation by the oblation of the hoste. But here to auoyd prolixitie in a matter not doubtfull, I leaue a number of places, whereby it may be evidently proued, that the Masse is a sacrifice propitiatorie in this degree of propitiation, bothe for the quicke and the dead, the same not being specially denied by purporte of this Article. And this is the doctrine of the church, touching the valour of the Masse *ex opere operato*, whereby no parte of Christes glorie is impayred.

Inell.

*Or that then any Christian man called the Sacrament his lord and God.*

Of calling the Sacrament lord and God.

ARTICLE. XXI.

Sacramēt  
tvvo vva-  
yes taken.

In sent.  
Prosperi.  
de conse.  
dist. 2. lib.  
4. cap. 34.

**T**His word Sacramēt (as is declared before) is of the fathers taken two wayes. Either for the onely outward formes of bread and wine, which are the holy signe of the very body and bloud of Christ present and vnder them contained: Or for the whole substance of the Sacrament, as it consisteth of the outward formes, and also of the very body and bloud of Christ verely present, which S. Augustine calleth the inuisible grace and the thing of the Sacrament, And *Irenaus*, calleth it *rem cælestem*, the heauenly thing, as that

that other, *rem terrenam*, the earthly thing. Taken the first waie, no Christen man euer honoured it with the name of lord and God. For that were plaine Idolatrie, to attribute the name of the Creator, to the creature. But taken in the secōd signification, it hath alwayes of Christen people and of the learned fathers of the church, ben called by the name of lord and God. And of right so ought it to be, for elles were it impietie and a denyall of God, not to call Christ the sonne of God, by the name of lord and God, who is not onely in truth of fleshe and bloud in the Sacrament, after which maner he is there *ex vi Sacramenti*, but also for the inseparable coniunction of bothe natures in vnitie of person, *ex necessaria concomitantia*, whole Christ, God and man. That the holy fathers called the Sacrament taken in this sense, lord and God, I might proue it by many places, the rehearfall of a fewe may serue for many. Origen in an homilie speaking reuerently of this blessed Sacrament, sayeth, that when a man receiueth it, our lord entreth vnder his rooffe, and exhorteth him that shall receiue it, to humble him selfe and to saye vnto it: *Domine non sum dignus vt intres sub tectum meum*. Lord I am not worthy that thou enter vnder my rooffe.

In diuersos Euangelij locos. homil. 5.

S. Cyprian in *Sermone de lapsis*, telleth, how a man, who had denyed God in tyme of persecution, hauing notwithstanding (the sacrifice) by the priest done) priuely with others receiued the Sacrament, not being able to eate it nor to handle it, opening his hādes, fownde that he bare asshes. Where he addeth



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these wordes. *Documento vnus ostensum est, dominum recedere, cum negatur.* By this example of one man it is shewed, that our lord departeth awaie, when he is denyed. The same S. Cyprian in th' exposition of the *Pater noster*, declaring the fourth petition of it, *Geue vs thys daye our daily bread:* vnderstandeth it to containe a desyre of the holy communion in this blessed Sacrament, and sayeth. *Ideo panem nostrum, id est, Christum dari nobis quotidie petimus, vt qui in Christo manemus & viuimus, à sanctificatione & corpore eius non recedamus.* Therefore we aske our daily bread, that is to saye, Christ, to be geuen vnto vs, that we which abyde and lyue in Christ, depart not from the state of holynes, and communion of his bodye. Here S. Cyprian calleth the Sacrament Christ, as he is in dede there present really, so as in the place alleaged before he calleth it lord. And I wene our aduersaries will imbarre the Sacrament of the name of Christ, no lesse then of the name of lord or God. Onlesse they make lesse of Christ, then of lord and God. Verely this holy martyr acknowlegeeth this sacrament not for lord and Christ onely, but also for God, by these wordes in his sermon *de cœna Domini.* *Sicut in persona Christi humanitas videbatur, & latebat diuinitas, ita sacramento visibili ineffabiliter diuina se infudit essentia.* As in the person of Christ, the manhode was sene, and the godhed was hydden, so the diuine essence (or substaunce of God) hath infused it selfe into the visibie sacrament vnspeakeably.

Chrysostom doubteth not to call the Sacrament God in this plaine saying. *Nolimus obsecro, nolimus im-*  
pudentes

*prudentes nos ipsos interimere, sed cum honore & mundi-  
tia ad Deum accedamus. & quando id propositum vide-  
ris, dic tecum: propter hoc corpus non amplius terra &  
cinis ego sum, non amplius captivus, sed liber. Let vs  
not, let vs not for gods sake be so shamelesse, as to  
kill our selues (by vnworthy receiuing of the sacra-  
ment) but with reuerence and cleanness let vs co-  
me to God. And when thou seest the sacrament set  
forth, saye thus with thy selfe: by reason of this bo-  
dy, I am no more earth and ashes, no more captiue,  
but free.*

In priorē  
ad Cor.  
Homil. 14

And least this sense taken of Chrysostom shuld  
seme ouer straunge, this place of S. Ambrose, who  
lyued in the same tyme, and agreeth with him tho-  
roughly in doctrine, may seme to leade vs to the  
same. *Quid edamus, quid bibamus, alibi tibi per prophetā  
Spiritus sanctus expressit, dicens: gustate & videte, quo-  
niam suavis est Dominus, beatus vir qui sperat in eo, in  
illo Sacramento Christus est, quia corpus est Christi.* What  
we ought to eate, and what we ought to drinke, the  
holy ghost hath expressed by the prophete in an  
other place, saying: Taste and see, how that our lord  
is sweete, blessed is the man that trusteth in him. In  
that Sacrament is Christ, because there is the body  
of Christ. Here S. Ambrose referring those wordes  
of the psalme to the sacrament, calleth it lord, and  
that lord, in whom the man that trusteth, is blessed,  
who is God.

De ijs qui  
mysterijs  
initiantur  
cap. 9.  
Psal. 33.

Agreeably to this sayeth S. Augustine, in a sermō  
*de verbis Euangelij*, as Beda reciteth. *Qualem Vocem  
Domini audistis inuitantis nos? Quis vos inuitauit?*

In collec-  
taneis in  
10. cap.  
prioris ad  
Corinth.

Zz ij

Quos



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*Quos inuitauit? Et quis pręparauit? Inuitauit Dominus seruos, & pręparauit eis cibum seipsum. Quis audeat māducare Dominum suum? Et tamen ait, qui manducat me, viuet propter me.* What maner a uoice is that ye haue heard of our lord inuiting and bydding vs to the feast? who hath inuited? whom hath he inuited? And who hath made preparation? The lord hath inuited the seruantes, and hath prepared him selfe to be meate for them. Who dareth be so bolde as to eate his lord? And yet he sayeth, he that eateth me, shall lyue for cause of me.

In Ioan.  
lib. 4. cap.  
35.

Ioan. 6.

Cyrillus accompteth the sacrament for Christ, and God the word, and for God, in this saying. *Qui carnem Christi manducat, vitam habet eternam. Habet enim hæc caro Dei verbum, quod naturaliter vita est. Propterea dicit: Quia ego resuscitabo eum in nouissimo die. Ego enim dixit, id est, corpus meum quod comedetur resuscitabo eum. Non enim alius ipse est, quàm caro sua, &c.* He that eateth the fleshe of Christ, hath lyfe euerlasting. For this fleshe hath the word of God, which naturally is lyfe. Therefore sayeth he, that I will raise him in the last daie. For I, quoth he, that is to saye, my body which shall be eaten, shall raise him vp agayne, for he is no other, then his fleshe, &c.

No man more expressely calleth the Sacramēt by the name of God, then S. Bernard in his godly sermon *de cœna Domini ad Petrum presbyterum*. where he sayeth thus. *Comedunt angeli Verbum de Deo natum, Comedunt homines Verbum fœnum factum.* The angels eate the Word borne of God, men eate the Word made haye, meaning hereby the sacramēt, which he calleth the

the Word made haye, that is to witte, the Word incarnate. And in an other place there, he sayeth. *Hæc est verè indulgentia cœlestis, hæc est verè cumulata gratia, hæc est verè superexcellens gloria, sacerdotem Deum suū tenere, & alijs dando porrigere.* This is verely an heavenly gyfte, this is verely a bountifull grace, this is verely a passing excellent glorie, the priest to holde his God, and in geuing to reache him forth to others. In the same sermō speaking of the meruelouse sweetness that good bishopes and holy religious men haue experience of, by receiuing this blessed Sacrament, he sayeth thus. *Ideo ad mensam altaris frequentius accedunt, omni tempore candida facientes vestimenta sua, id est, corpora, prout possunt, melius, utpote Deum suum manu & ore cōrectaturi.* For this cause they come the oftener vnto the bourd of the aulter, at all tymes making their garmentes that is to saye, their bodyes, so white, as they can possibly, as they, who shall handle their God with hand and mowth. An other place of the same sermon, for that it cōteineth a holesom instruction, besyde the affirming of our purpose, I can not omitte. I remitte the learned to the Latine. the English of it is this.

They are meruelous thinges brethren, that be spoken of this Sacrament. faith is necessarie, knowledge of reason is (here) superfluous. This, let faith beleue, let not vnderstanding require, least that either not being fownde, it thinke it incredible, or being fownde out, it beleue it not to be singuler and alone. And therfor it behoueth it to be beleued symply, that can not be serched out profitably. Wherefore serche not



1. Cor. 11.

serche not, how it maye bee, doubt not, whether it bee. Come not vnto it vnreuerently, least it bee to you to death. *Deus enim est, & quanquam panis mysteria habeat, mutatur tamen in carnem.* For it is God, and thoug it haue mysteries of bread, yet is it chaunged into fleshe. God and mā it is that witnesseth bread truly to be made his fleshe. The vessell of election it is, that threatneth iudgement, to him that putteth no difference in iudging of that so holy fleshe. The selfe same thing thinke thou o Christen man of the wyne, geue that honour to the wine. The creatour of wine it is, that promoteth the wine to be the bloud of Christ. This farre holy Bernard.

Here let our aduersaries touching this Article, consyder and weigh with them selues, whether they be Lutheranes, Zuinglianes, or Geneuians, what english they can make of these wordes vsed by the fathers, and applyed to the Sacramēt in the places before alleaged. *Dominus, Christus, Diuina essentia, Deus, Seipsum, Verbum Dei, Ego, Verbum fœnum factum, Deum suum.* The number of the like places that might be alleaged to this purpose, be in maner infinite. Yet M. Iuell promyseth to geue ouer and subscribe, if any one may be fownde. Now we shal see, what truth is in his word.

In the weighing of this doctrine of the church, little occasion of wicked scoffes and blasphemies against this blessed sacrament shall remaine to them, that be not blinded with that grosse and fond error, that denyeth the inseparabilitie of Christ, but affirmeth in this mysterie to be present his fleshe onely,

onely, without bloud, soule, and godhed. Which is confuted by plaine scriptures. Christ rayfed from the dead, now dyeth no more. *Rom. 6.* He suffereth him selfe no more to be diuided, *1. Cor. 1.* Euery sprite that looseth Iesus, this is Antichrist. *1. Ioan. 4.* Hereof it foloweth, that if Christ be verely vnder the forme of bread in the Sacrament, as it is other wheres sufficiently proued: then is he there entier and whole: fleshe, bloud, and soule, whole Christ, God and man, for the inseparable vnion of bothe natures in one person. Which matter is more amply declared in the Article of the adoration of the sacrament.

*Or that the people was then taught to beleue, that the body of Christ remayneth in the Sacrament, as long as the Accidentes of the bread remayne there with out corruptio.*

*Iuells.*

*Of the remayning of Christes bodye in the sacrament so long as the accidentes be entier and vyhole.*

ARTICLE. XXII.

**T**Hese fve articles here folowing are Scoole pointes, the discussio whereof is more curiouse, then necessary. Whether the faithfull people were then, that is to saye, for the space of six hundred yeres after Christ, taught to beleue concerning this blessed Sacrament precisely according to the purporte of all these articles or no, I knowe not. Verely I thinke, they were taught the truth of this matter simply and plainly, yet so as nothing was hydden from them, that in those quiet tymes, (quiet I meane touching this point of faith)



of faith) was thought necessary for them to knowe. If sithes there hath ben more taught, or rather if the truth hath in some other forme of wordes ben declared for a more euidence and clearnesse in this behalfe to be had, truth it selfe alwaies remayning one: this hath proceeded of the diligence and earnest care of the church, to repress the pertinacie of heretikes, who haue within these last six hundred yeres impugned the truth herein, and to meete with their peruerse and froward obiections: as hath ben thought necessary to finde out such wedges, as might best serue to ryue such knotty blockes. Yet this matter hath not so much ben taught in open audience of the people, as debated priuately betwen learned men in scooles, and so of them set forth in their priuate writinges. Wherein if some perhappes through contention of wittes haue ben either ouer curiouse, or ouer bolde, and haue ouershotte the marke, or not sufficiently confirmed the point they haue taken in hâde to treat of, or through ignoraunce, or fauour of a parte, haue in some thing swarted from reason, or that meaning which holy church holdeth: it is great vncourtesie to laye that to our charge, to abuse their oversightes to our discredite, and to reprove the whole church for the insufficiencie of a fewe.

Now concerning this Article, whether we are able to auouche it by such authorities as M. Iuell requireth, or no, it shall not greatly force. The credite of the catholike faith dependeth not of olde proues of a fewe newe cōtrouersed pointes, that ben of lesse importaunce. As for the people, they

were

were taught the truth plainly, when no heretike had assaulted their faith craftely. The doctrine of the church is this. The body of Christ after due consecration remayneth so long in the Sacrament, as the Sacrament endureth. The Sacrament endureth so long as the formes of breade and wine continewe. Those formes continewe in their integritie, vntill the other accidentes be corrupted ad perishe. As if the colour, weight, saueur, taste, smell, and other qualities of bread and wine be corrupted and quite altered, then is the forme also of the same annihilated and vndone. And to speake of this more particularly, sith that the substance of bread and wine is touned into the substance of the body and bloud of Christ, as the scriptures, auncient doctours, the necessary consequent of truth, and determination of holy church leadeth vs to beleue: if such chaunge of the accidentes be made, which shuld not haue suffised to the corruption of bread and wine, in case of their remaindre: for such a chaunge the body and bloud of Christ ceaseth not to be in this Sacrament, whether the chaunge be in qualitie, as if the colour, saueur, and smell of bread and wine be a litle altered, or in quantitie, as if thereof diuision be made into such portions, in which the nature of bread and wine might be reserued. But if there be made so great a chaunge, as the nature of bread and wine shuld be corrupted, if they were present: then the body and bloud of Christ doo not remaine in this Sacrament, as when the colour and saueur and other qualities of bread and wine are so farre chaunged, as

The doctrine of the church.

Of the substance of the body and bloud of Christ.

And of the nature of bread and wine.

And of the nature of the body and bloud of Christ.



the nature of bread and wine might not bear it: or on the quantities syde, as if the bread be so small crumbled into dust, and the wine dispersed into so small portions, as their formes remaine no longer: the remaineth no more the body and bloud in this Sacramēt. Thus the body and bloud of Christ remayneth in this sacrament, so long as the formes of bread and wine remaine. And when they faile and cease to be any more, then also ceaseth the body and bloud of Christ to be in the Sacrament. For there must be a conuenience and resemblance between the Sacraments and the thinges whereof they be sacraments, which done awaie and losse at the corruption of the formes and accidents, the sacraments also be vndone and perishe, and consequently the inward thing and the heavenly thing in them contained, leaueth to be in them.

Of reser-  
uation of  
the Sacra-  
ment.

Exod. 12.

Ad Colo-  
syriū Ar-  
senoiten  
Episcopū.  
citāt Tho-  
mas parte  
3. q. 76.

Here because many of them, which haue cutte them selues from the church, condemne the reseruation of the Sacrament, and affirme that the body of Christ remayneth not in the same, no longer then during the tyme whiles it is receiued, alleaging against reseruation the example of the Paschall lambe in the olde lawe, wherein nothing ought to haue remained vntill the morning, and likewise of manna: I will rehearse that notable and knowen place of Cyril-  
lus *Alexandrinus*. his wordes be these: *Audire quod di-  
cant mysticam benedictionem, si ex ea remanserint in se-  
quentem diem reliquie, ad sanctificationem inutilem esse.  
Sed insaniunt hæc dicentes. Non enim alius sit Christus,  
neque sanctam eius corpus immutabitur. Sed virtus bene-  
dictionis,*

*dictionis, & viuifica gratia manet in illo.* It is tolde me, they saye, that the mysticall blessing (so he calleth the blessed Sacrament) in case portions of it be kepte vntill the nexte daie, is of no vertue to sanctification. But they be madde, that thus saye. For Christ becometh not an other, neither his holy body is chaunged: but the vertue of the consecration and the quickening or lyfe geuing grace, abydeth still in it. By this saying of Cyrillus we see that he accompteth the errour of our aduersaries in this Article, no other then a mere madnes. The body of Christ (sayeth he) which he termeth the mysticall blessing, because it is a most holy myserie done by consecration, once consecrated is not chaunged, but the vertue of the consecration and the grace that geueth lyfe, whereby he meaneth that fleshe assumed of the word, remaineth in this sacrament, also when it is kepte: verely euen so long, as the outward formes continewe not corrupte.

*Or that a Mousse or any other worme or beaste maye eate the body of Christ, for so some of our aduersaries haue sayd and taught.* Iuell.

What is that the Mousse or vyorme eateth.

ARTICLE. XXIII.

**V**hereas M. Iuell imputeth this vile asseueratio but to some of the aduersaries of his syde, he semeth to acknowledge, that it is not a doctrine vniuersally taught and receiued. The like may be sayde for his nexte Ar-

Iuell contrarieth him selfe.



icle. And if it hath ben sayd of some onely, and not taught vniuersally of all, as a true doctrine for Christen people to beleue: how agreeth he with himselfe, laying after the rehearfall of his number of Articles, the same, none excepted, to be the highest mysteries and greatest keyes of our religion. For if that were true, as it is not true for the greatest parte, then shuld this Article haue ben affirmed and taught of all. For the highest and greatest pointes of the catholike Religion be not of particular, but of vniuersall teaching.

Concerning the matter of this Article, what so ever a mouse worme, or beaste eateth, the body of Christ now being impassible and immortall, susteineth no violence, iniurie, ne villanie. As for that which is gnawen, bytten, or eaten of worme or beaste, whether it be the substaunce of bread, as appeareth to sense, which is denyed, because it ceaseth through vertue of consecration: or the outward forme onely of the Sacrament, as many holde opinion, which also onely is broken and chewed of the receiver, the accidentes by miracle remayning without substance: In such cases happening contrary to the intent and ende the sacrament is ordeined and kepte for, it ought not to seme vnto vs incredible, the power of God consydered, that God taketh awaie his body from those outward formes, and permitteith either the nature of breade to retourne, as before consecration, or the accidentes to supplye the effectes of the substance of breade. As he commaunded the nature of the rodde, which became a serpent,

to re-

to retourne to that it was before, when God would haue it serue no more to the vles it was by him appointed vnto.

The graue autoritie of S. Cyprian addeth great weight to the balance for this iudgemēt in weighing this matter, who in his sermon *de lapsis*, by the reporte of certaine miracles sheweth, that our lordes body made it selfe awaye from some, that being defyled with the sacrifices of idols, presumed to come to the communion, er they had done their due penance. One (as he telleth there) thinking to haue that blessed body, which he had receiued with others in his hande, when he opened the same to put it into his mowth, fownde that he helde ashes. And thereof S. Cyprian sayeth, *Documento vnus ostensum est, dominum recedere, cum negatur*. By the example of one man it was shewed, that our lord departeth awaie, when he is denyed. It is neither wicked, nor a thing vnworthy the maiestie of that holy mysterie, to thinke our lordes body likewise done awaie, in cases of negligence, villanie, and prophanation.

Or that when Christ sayde, *Hoc est corpus meum*: this word *Hoc*, pointeth not the bread, but *Individuum vagum*, as some of them saye.

Isa. 6.

What this pronoun *Hoc* pointeth in the vvordes of cōsecration.

#### ARTICLE XXIIII.

What so euer *hoc* pointeth in this saying of Christ after your iudgemēt, M. Iuell, right meaning and plaine christen people, (who through gods

1. Thes. 3.

Aaa iij grace



## AN ANSWER TO

The benefite of the  
Geneuian  
Cōmuniō

grace haue receiued the loue of truth, and not the efficacie of illusion to beleue lying) beleue verely, that in this sacrament after consecration, is the very body of Christ, and that vpon credite of his owne wordes, *Hoc est corpus meum*. They that appoint them selues to folowe your Geneuian doctrine in this point, deceiued by that ye teache them (*hoc*) to point the breade, and by sundry other vntruthes, in stede of the very body of Christ, in the Sacrament rightly ministred verely present, shall receiue nothing at your communion, but a bare piece of bread not worth a point. As for your some saye, who will haue *Hoc* to point *indiuiduum vagum*, first learne you well, what they meane. and if their meaning be naught, who so euer they be, handle them as you lyst, therewith shall we be offended neuer a deale. How this word *Hoc* in that saying of Christ, is to be takē, and what it pointeth, we knowe who haue more learnedly, more certainly, and more truly treated thereof, then Luther, Zuinglius, Calvin, Cranmer, Peter Martyr, or any their offspring.

*Isell.*

*Or that the accidentes, or formes, or shewes of bread and wyne, be the Sacramentes of Christes body and bloud, and not rather the breade and wyne it selfe.*

Who are the Sacramentes of Christes bodye and bloud, the accidentes, or the bread and vvyne.

### ARTICLE. XXV.

**F**Or as much as by the almighty power of gods word pronounced by the priest in the consecration of this Sacrament, the body and bloud of Christ  
are

are made really present, the substance of breade tour-  
 ned into the substance of the body, and the substance  
 of wine into the substance of the bloud: the breade  
 (which is consumed awaie by the fier of the diuine  
 substance, as Chrysostom sayeth, and now is become  
 the breade which was formed by the hand of the  
 holy ghost in the wombe of the virgine, and deco-  
 rated with the syer of the passion in the aulter of  
 the crosse, as S. Ambrose sayeth:) can not be the sa-  
 crament of the body, nor the wine of the bloud.  
 Neither can it be sayde that the breade and the wine  
 which were before, are the sacramentes, for that the  
 breade is become the body, and the wyne the  
 bloud, and so now they are not, and if they be not,  
 then neither be they sacramentes. Therefore that  
 the outward formes of breade and wyne which re-  
 maine, be the sacrametes of Christes body and bloud,  
 and not the very bread and wine it selfe: it foloweth  
 by sequell of reason, or consequent of vnderstanding,  
 deduced out of the first truth, which of S. Basile in  
 an epistle *ad Sozopolitanos*, speaking against certaine  
 that went about to raise vp againe the olde heresie  
 of Valentinus, is called, τὸ ἐν διαβολαῖς ἀπόλουτον. Of  
 which sequell of reason in the matter of the Sacra-  
 ment, many conclusions may be deduced in case of  
 wante of expresse scriptures. Which waye of reason-  
 ing Basile vsed against heretikes, as also sundry other  
 fathers where manifest scripture might not be alleaged.

And whereas there must be a lykenesse betwen  
 the sacrament and the thing of the sacrament, (for if  
 the sacrametes had not a likenesse of thinges whereof  
 they

In homil.  
 Paschali.

De conse.  
 dist 2. ca.  
 omnia.

Epist. 65.



Aug. epist.  
ad Bonifacium  
Episcopū.

they are sacramentes, properly and rightly they should not be called sacramentes: as the sacrament of baptisme, which is the outward washing of the fleshe, hath a likenesse of the inward washing of the soule) and no likenesse here appeareth to be between the formes that remaine, and the thing of the Sacrament, for they consist not, the one of many cornes, the other of grapes, for thereof cometh not accident, but substance: hereto may be sayde, it is ynough, that these sacramētes beare the likenesse of the body and bloud of Christ, for as much as the one representeth the likenesse of breade, the other the likenesse of wyne, which S. Augustine calleth *visibilem speciem elementorum*, the visible forme of the elementes.

De consecr.  
dist. 2. ca.  
hoc est  
quod dicimus.

Thus the formes of breade and wine are the sacramentes of the body and bloud of Christ, not onely in respecte of the thing signified, which is the vnitie of the church, but also of the thing cōteined, which is the very fleshe and bloud of Christ, whereof the truth it selfe sayde: *The breade that I shall geue, is my fleshe for the lyfe of the worlde.*

Ioan. 6.

Inell.

*Or that the Sacrament is a signe or token of the bodye of Christ, that lyeth hydden vnderneath it.*

Of the ynspokeable maner of the being of Christes bodye and bloud vnder the formes of breade and vyne.

ARTICLE XXVI.

**T**hat the outward forme of bread, which is properly the sacrament, is the signe of the body of Christ, we confesse, yea of that body, which is co-  
uerly

uertyly in, or vnder the same, which S. Augustine call-  
 let, *carnem domini forma panis opertam*: the fleshe of  
 our lord couered with the forme of bread. But what  
 is meant by this terme (*Lyeth*) we knowe not. As  
 through faith grounded vpon gods worde, we knowe  
 that Christes body is in the Sacrament, so that it  
 lyeth there, or vnderneathe it, by which terme it may  
 seme a scoffe to be vttered, to bring the catholike  
 teaching in contempt, or that it sitteth, or standeth,  
 we denye it. For lying, sitting, and standing, noteth  
 situatiō of a body in a place, according to distinction  
 of membres and circumscripitiō of place, so as it haue  
 his partes in a certaine order correspondent to the  
 partes of the place. But after such maner the body of  
 Christ is not in the Sacrament, but without circum-  
 scription, order, and habitude of his partes to the  
 partes of the body or place enuironning. Which ma-  
 ner of being in, is aboue all reache of humaine vn-  
 derstanding wonderouse, straunge and singular, not  
 defined and limited by the lawes or bondes of na-  
 ture, but by the almighty power of God. To con-  
 clude, the being of Christes body in the Sacra-  
 ment, is to vs certaine, the maner of his  
 being there to vs vncertaine, and  
 to God onely certaine.

In libro  
 Sentent.  
 Prosperi.





# AN ANSWERE TO M. I. C.

Iuell.

Or that Ignorance is the mother and cause of true deuotion and obedience.

Fol. 77.



Maister Iuell had great nede of Articles, for some shewe to be made against the catholike church, when he aduised him selfe to put this in for an Article. Verely this is none of the highest mysteries, nor none of the greatest keyes of our Religion, as he sayeth it is, but vnruly, and knoweth that for an vntruth. For him selfe imputeth it to D. Cole, in his replyes to him, as a straunge saying by him vttered in the disputation at Westminster, to the wondering of the most parte of the honorable and worshipfull of this realme. If it were one of the highest mysteries and greatest keyes of the catholike religion, I trust the most parte of the honorable and worshipfull of the realme, would not wonder at it. Concerning the matter it selfe, I leaue it to D. Cole. He is of age to answer for him selfe. Whether he sayde it or no, I knowe not. As he is learned, wise, and godly, so I doubt not, but, if he sayde it, therein he had a good meaning, and can shewe good reason for the same, if he may be admitted to declare his saying, as wise men would the lawes to be declared, so as the mynde be taken, and the word spoken not alwayes rigorously exacted.

καὶ τὴν  
διάνοιαν,  
καὶ μὴ  
κατὰ τὸ  
ἔκλογον.

August. de Trinit. lib. i. cap. 4.

*Hæc mea fides est, quoniam hæc est catholica fides.*

*This is my faith, for as much as this is the catholike faith.*

The con-

## THE CONCLVSION EXHOR-

*ting M. Iuell to stande to his promise.*

**T**Hus your Challenge M. Iuell is answered. Thus your negatiues be auouched. Thus the pointes you went about to improve, by good auctoritie be proued, and many others by you ouer rashely affirmed, clearly improved. Thus the catholike Religion with all your forces layd at and impugned, is sufficiently defended. The places of proues, which we haue here vsed, are such, as your selfe allowe for good and lawfull. The scriptures, examples of the Primitive church, auncient Councelles, and the fathers of six hundred yeres after Christ. You might and ought likewise to haue allowed, Reason, Tradition, Custome, and auctoritie of the Church, without limitation of tyme. The maner of this dealing with you, is gentle, sober, and charitable. Put awaye all mystes of blynde selfe loue, you shall perceiue the same to be so. The purpose and intent towardes you, right good and louing, in regard of the truth, no lesse then due, for behoofe of Christen people, no lesse then necessary. That you hereby might be enduced to bethinke your selfe of that, wherein you haue done vnaduiledly, and stayde from hasty running forth, prickte with vaine fauour and praise of the world, to euerlasting damnation, appointed to be the reward at the ende of your game: that truth might thus be tryed, set forth and defended: and that our brethren be leadde, as it were by the hãde, from perilous erroures and dāger of their soules, to a right sence and to suertie.

Bbb ij

Now



## THE CONCLUSION

Now it remaineth, that you performe your promise. Which is, that, if any one cleare sentēce or clause be brought for proufe of any one of all your negative Articles: you would yelde and subscribe. What hath ben brought, euery one, that wilfully will not blindfold him selfe, may plainly see. If some happily, who will seme to haue both eyes and eares, and to be right learned, will saye hereof, they see ne heare nothing: no marueill. The fauour of the parte, whereto they cleaue, hauing cutte of them selues from the body, the despite of the catholike religion, and hatred of the church, hath so blinded their hartes, as places alleaged to the disproufe of their false doctrine being neuer so euident, they see not, ne heare not, or rather they feing see not, ne hearing heare not. Verely you must either refuse the balance, which your selfe haue offred and required for triall of these Articles, which be the scriptures, examples, councelles, and doctours of antiquitie: or, the better weight of auctoritie sweaing to our syde, that is, the truth founde in the ancient doctrine of the catholike church, and not in the mangled dissensions of the Gospellers: aduisedly retourne, fro whence vnaduisedly you haue departed, humbly yelde to that you haue stubbornly kickte against, and imbrace holesomly that, which you haue hated damnably.

**Matt. 13.** Touching the daily Sacrifice of the Church, commaunded by Christ to be done in remembrance of his death, that it hath ben, (and may be well and godly) celebrated without a number of communicantes with the priest together in one place, which  
you

you call priuate Masse, within the compasse of your  
 syx hundred yeres after Christ : That the commu-  
 nion was then sometymes, (as now also it is and  
 may be) ministred vnder one kynde: Of the publike  
 Seruice of the church, or commō prayers in a tonge  
 not knowen to all the people : That the Bishop of  
 Rome was sometyme called vniuersall bishop, and  
 both called and holden for head of the vniuersall  
 church : That by auncient doctoures it hath ben  
 taught, Christes body to be really, substantially, cor-  
 porally, carnally, or naturally in the blessed Sacramēt  
 of the aulter: Of the wonderous, but true being of  
 Christes body in mo places at one tyme : and of the  
 Adoration of the Sacrament, or rather of the body  
 of Christ in the Sacrament, we haue brought good  
 and sufficient proufes, alleaging for the more parte of  
 these Articles the scriptures, and for all, right good  
 euidence out of auncient examples, councelles, or fa-  
 thers. Concerning Eleuation, Reseruatiō, Remayning  
 of the Accidentes without substance, Diuiding the  
 hoste in three partes, the termes of figure, signe, to-  
 ken, etc. applyed to the Sacrament, many Masses in  
 one church in one daye, the reuerent vse of Images,  
 the scriptures to be had in vulgar tonges for the  
 common people to reade, which are matters not spe-  
 cially treated of in the scriptures by expresse termes:  
 all these haue ben sufficiently auouched and proued,  
 either by proufes by your selfe allowed, or by the  
 doctrine and common sense of the church.

As for your twelue last Articles, which you put  
 in by addition to the former, for shewe of your

B b b iii courage

2

3

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8. 9. 10.

11.

12.

13.

14.

15.

12.



## THE CONCLUSION

courage and confidence of the cause, and to seme to the ignorāt to haue much matter to charge vs withall, as it appeareth: they reporte matter (certaine excepted) of lesse importance. Some of them conteine doctrine, true, I graunt, but ouer curiouse, and not most necessary for the simple people. Some others be through the maner of your vtterance peruerter, and in termes drawn from the sense they haue ben vttered in by the church. Which by you being denyed, might of vs also be denyed in regard of the termes they be expressed in, were not a sleight of falsched, which might redounde to the preiudice of the truth, therein worthely suspected. Verely to them all we haue sayde so much, as to sober, quiet and godly wittes, may seme sufficient.

Now this being so, what you mynde to doo, I knowe not, what you ought to doo, I knowe right well. I wishe you to doo that, which may be to your owne and to the peoples soule helth, that being by you and your felowes deceiued, depende of you, to the setting forth of the truth, to the procuring of a godly concorde in Christes church, and finally, to the glory of God. This may you doo, by forsaking that, which perhappes semeth to you truth, and is not: that, which semeth to you learning, and is but a floorishe or vernishe of learnig: that which semeth to you cleare light, and is profounde darknes, and by retourning to the church, where concerning the faith of a christē man, is all truth, and no deceite, right learning, and the very light, euen that, which lightneth euery man coming into this worlde, which  
is there

is there to be fownde onely, and not elles where, for as much as the head is not separated from the body.

O that you would once mynde this seriously M. Iuell. As for me, if either speaking, writing, or expending might further you therto, I shuld not spare tonge nor penne, nor any portion of my necessary thinges, were it neuer so dere. I would gladly powre out all together, to helpe you to attaine that felicitie. But ô lord what lettes see I, whereby you are kepte from that good! Shame, welth of your estate, your worldly acquaintance, besyde many others. But Syr, touching shame, which alwayes irketh those, that be of any generositie of nature, if you call your better philosophie to counsell, you shall be taught, not to accöpte it shamefull, to forsake errour for loue of truth, but rather willfully to dwell in errour, after that it is plainly detected. As for the welth of your estate, which some assure you of, so long as you maineteine that parte: I can not iudge so euill of you, but that you thinke, how fickle and fraile these worldly thinges bee, and how litle to be esteemed, in respecte of the heauenly estate, which remaineth to the obedient children of the church, as the contrarie to the rebelles, Apostates, and renegates. Touching your acquaintance, what shall the familiaritie of a fewe deceiued persons staye you from that felicitie, which you shall acheue with the loue and frendship of all good men, of whose good opinion onely ryseth fame and renome, and also with the reioising Lnc. 15. of the Angels in heauen?

This your happy chaunge, the better and wiser  
sorte



## THE CONCLUSION

Genes. 1.  
2. Cor. 4.

sorte of men will impute to grace mightely by gods power in you wrought, which sundreth light from darknes, and maketh light shyne out of darknes. Neither shall they iudge that inconstancie, where is no chaunge in will, but onely in vnderstanding. Where the will remaining one, alwayes bent to the glorie of God, the deceiued vnderstanding is by better instruction corrected and righted: there is not inconstancie to be noted, but amendment to be praysed. Neither shall you in this godly enterpryse be alone. Many both of olde tyme, and of our dayes, haue gone this waye, and haue broken the yse before you. *Eusebius of Casarea in Palestina, Beryllus of Bostra in Arabia, and Theodoritus of Cyrus in Persie*: who forsooke haynouse heresies against Christ, and by grace retourned to the catholike faith againe. So haue done in our tyme, *Georgius Wicelius, Fridericus Staphylus, Francisus Balduinus*, and many mo.

Thus hauing called to my mynde the consyderations, that are like to withholde you from yelding to the catholike faith, fro retourning to the church, and from performing your promise: I fynde no bandes so strong, to kepe you fast in the chayer of pestilence, which this long tyme you haue sitten in: that through Gods grace working humilitie and denyall of your selfe in your hart, whereof I spake in my preface, you shuld not easely loose and be in libertie, where you might clearly see the light spredde abroad ouer the whole Church, and espie the darknes of the particuler sectes of your newe gospell, which you lyued in before.

But

But all this notwithstanding, peradventure your hart serueth you to stande stowtly according to the purport of your chalenge, in the defence of the doctrine you haue professed, and for which you haue obtained a bishoprike, thinking great skorne, to be remoued frō the same, by any such meanes, as these to you may seme. And now perhappes you enter into meditation with your selfe and conferēce with your brethren, to frame an answer to this treatise, and by contrary writing to fortifie your negatives. Well may you so doo. But to what purpose, I praye you? Well may you make a smoke and a smooder, to darken the light for a tyme, as men of warre are wont to doo, to worke a scate secretly against their enemies. But that can not long continewe. The smoke will sone vanishe away, the light of the truth will estesones appeare. Well may you shutte the light out of a fewe houses, by closing dores and windowes, but to kepe awaye the bright sunne frō that great Citie which is set on high vpon a hill, doo what ye can, therein all your trauaill, your deuises and endeouours, shall be vaine and frustrate.

As iron by scowring is not onely not consumed, but kepte frō ruste and canker, and is made brighter: so the church by the armures and hostilitie of heretikes is not wounded, but through occasiō strengthened, styrred to defence, and made inuincible. When it is opressed, then it ryseth, when it is inuaded, then it overcometh. When by the aduersaries obiections it is chekte and controlled, then it is acquitted and preuaileth. Wherefore talke, preache, and write against the doctrine of the church whiles ye will, ye

Ccc shall



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Matt. 21.

Act. 9.

Tit. 3.

Matt. 3.

Phauori-  
nus.  
Synesius.  
Glaucus  
apud Pla-  
tonem.  
Cornelius  
Agrippa.  
Erasmus.

shall but spurne against the stone, where at ye may breake your shynnes and be crushed to pieces, the same not moued. Ye shall but kicke against the pricke. Ye shall but torment youre owne conscience condemned in your owne iudgement, as witting that ye resist the church, and for the lyfe to come encrease the heape of euerlasting damnation. All the reward ye shall wyne hereby, is the vaine fauour of a fewe light and vnstable persons by you deceiued. Whom the blastes of your mutable doctrine, shall moue and blowe awaye from Gods floore the church, like chaffe, the good and constant people remaining still, like weighty and sownde wheate.

The argumētes and reasons you shall make against the doctrine of the church, may happely persuade some of the worldly wise, who be fooles in Gods iudgement, as the reasons of them, that haue commended infamouse matters, haue persuaded some. Of whom one praised the feuer quartane, an other drō-kennes, an other baldnes, an other vnrighteousnes: and in our tyme one, ignorance, and an other foolishnes. Which by the authours hath ben done onely for an exercise of wittes, and rather to the wondering, then corrupting of the Readers, Would God of all the writings of your sect against the catholike faith, which be no lesse besyde reason and truth, the intent were no worse, the danger ensuing no greater. And as for commendation of those vnseemly and vnworthy thinges, those Rhetoricians haue not brought good and true reasons, but onely a probabilitie of talke: right so for confirmation of your nega-  
ture

tiue diuinitie, and of many newe straunge and false doctrines, you haue no suer proufes, but shadowes, colours, and shewes onely, that perhappes may dasell bleare eyes, and deceiue the vnlearned: but the learned wise, and by any wayes godly wise, will sone contemne the same. For they be assured, how probably so euer you teach or write, that the church allwayes assisted and prompted by the holy Ghoste the spirite of truth, in pointes of faith erreth not, and that against truth already by the same spirite in the vniuersall church taught and receiued, no truth can be alleaged.

As he is very simple, who, being borne in hande by a Sophister, and driven by force of sophisticall arguments to graunt, that he hath hornes, thinketh so in dede, and therefore putteth his hande to his forehead. So who so euer through your teaching fall from the catholike Church into the errours of our tyme, from the streightnes of Christian lyfe, into the carnall libertie of this newe gospel, from deuotion into the insensibilitie which we see the people to lyue in, from the feare of God, to the desperat contempte of all vertue and goodnes: hereby they shewe them selues to be such, as haue vnstable hartes, which be geuen ouer to the lustes of their fleshe, which haue no delite ne feeling of God, which like Turkes and Epicures seeking onely for the comodities and pleasures of this world, haue no regard of the lyfe to come. But the godly sorte, whose hartes be established with grace, who pant and labour to lyue after the spirite, continually mortifying their fleshe, whose



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delite is to serue God, vvho be kepte and holden vvithin the feare of God: though they geue you their hearing, and that of constraint not of vvill, yet vvill not they geue you their liking nor consenting.

Wherefore M. luell seing we haue performed that, which you haue ouer boldly sayde, we were not able to doo: seing for proufe of these Arcicles we haue brought more, then you bare your hearers in hande, we had to bring: seing you perceiue your selfe herein to haue done more, then standeth with learning, modestie, or good aduise: seing in case of any one clause or sentence for our parte brought, you haue with so many protestations promysed to yelde and to subscribe vnto vs: seing by performing your promise, you may do so much good to the people and to your selfe: seing nothing can be iustly alleaged for keping of you from satisfying your promise, and retourning to the church againe: seing so great respectes both of temporall and of heauenly prefermentes inuite you and call you from partes and sectes, where you remayne with most certaine danger of your soule, to the safe porte of Christes church: seing by so dooing, you shuld not doo that which were singular, but common to you with many others, men of right good fame and estimation: finally seing if you shall, as allwayes for the most parte heretikes haue done, continew in the professiō of your vntrue doctrine, and trauaill in setting forth erroneouse treatises for defence of the same, you shall gaigne thanks of no other, but of the lightest and worst sorte of the people, and persuade none but such as be of that marke: we trust you will vpon mature delibe-

deliberation, in your sadder yeres chaunge the coun-  
sell which you lyked in your youth : we trust you  
will examine better by learning the newe doctrine,  
which you with many others were drawen vnto  
by swea of the tyme, when by course of age you  
wanted iudgement : we trust you will call backe  
your selfe frō errors and heresies aduisedly, which  
you haue maineteined rashly, and set forth by word  
and write busily, and therein assured your selfe of the  
truth confidently. Thus shall your error seme to  
procede of ignorance, not of malice. Thus shall you  
make some recompence for hurt done, thus shall you  
in some degree discharge your selfe before God and  
men, thus shall you be receiued into the lappe of the  
church againe, out of which is no saluation: whether  
being restored, you may from hence forth in  
certaine expectation of the blessed hope,  
leade a lyfe more acceptable to God,  
to whom be all prayse, honour,  
and glorie, Amen.



Ccc iij



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- Necessitie of many communicantes together, contrary to  
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- <sup>2.</sup> Christes vvordes *drynke ye all of this*, bynde not the laitie  
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Ddd ij the



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D d d iij sereth



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2.  
The doctrine of the Sacrament vvithin these last six hun-  
dred yeres more amply, clearly, and subtely hādled, then  
before in quiete tymes, to meete vvith the obiections of  
heretikes. 182.b.  
The doctrine of the church concerning the remaining of  
Christes bodye in the Sacrament. 183.a.  
Reseruatiō of the Sa cramen 183.b.  
M. Iuell

23.

**M. Iuell contrarieth him selfe.**

184.a.

**The body of Christ susteineth no violence, iniurie ne vil-  
lanie.**

184.b.

**V** when a Mousé eateth the Sacrament, either the nature of  
breade retourneth the body of our lord done avvaye,  
or the accidétes supply the effectes of the substâce. 184.b

24.

**The benefite of the Geneuian communion.**

185.b.

25.

**The bread and vvine by consecration chaunged into an  
other more excellent substance, leaue to bee, and there-  
for neither be they the Sacramentes of the bodye and  
bloud of Christ.**

186.a.

**That the formes of bread and vvine remayning be the Sa-  
cramentes, it foloweth by sequell of reason.**

186.a.

**V** Where manifest scripture vvanteth, sequell of reason  
vsed by S. Basse against heretikes.

186.a.

26.

**Christes bodye is in the Sacrament, it lyeth not there hid-  
den vnderneath it. neither is it there, as in a place,  
but after maner vnspeakeable, and to God onely  
knovven.**

187.a.

*Liber hic Anglicano idiomate conscriptus ab eximio Doctore  
Theologo, Anglo. D. Thoma Hardingo, examinatus est diligen-  
ter à viris doctis & probis Anglicani idiomatis peritis. Qui mihi  
attestati sunt, catholicam fidem & religionem, qua grauissimè in  
Anglia oppugnatur hac tempestate, solide, erudite & strenue in  
eo propugnari, & magnum fructum popularibus Angliæ homini-  
bus allaturum.*

*Ita attestor Iudocus Tiletanus Doctor  
Theologus & Præpositus Walcurien.  
hæreticæ prauitatis inquisitor.*



